

BX 9211

.B6 F6















Hlex for the Old Foundations.

---

C-263  
157  
A SERMON,

Doctrinal and Historical,

DELIVERED AT THE RE-DEDICATION

OF THE

PRESBYTERIAN CHURCH

OF BLOOMFIELD, N. J.,

On Sabbath Morning and Afternoon, Dec. 18, 1853.

BY

REV. JAMES MANNING SHERWOOD,

PASTOR OF THE CHURCH.

With an Appendix of Historical Memoranda,

BY THE

REV. STEPHEN DODD.

PUBLISHED BY REQUEST.

NEW YORK:

PUBLISHED BY M. W. DODD,

COR. SPRUCE ST. AND CITY HALL SQUARE.

1854.



BX9211  
B6F6

152334

10



LC Control Number



tmp96 029079

*Bloomfield, Dec. 22, 1853.*

REV. J. M. SHERWOOD :

RESPECTED AND BELOVED PASTOR:—The undersigned beg leave respectfully to request for publication a copy of your discourse, delivered Sabbath, Dec. 18th, on the occasion of the re-dedication of our Sanctuary. The very unusual interest which it excited in our minds, the value of it as a matter of history, and the good which we believe it cannot fail to accomplish, if given to the public in a permanent form, seem to be reasons conclusive to justify us in making this request.

With assurances of our highest regard,

We are yours, &c.,

Z. B. DODD,  
ELIPHALET HALL,  
CALEB BALDWIN,  
DANIEL DODD,  
STEPHEN MORRIS,  
IRA DODD,  
SIMEON BALDWIN,  
BETHUEL WARD,  
HERMAN CADMUS,  
JOSEPH COLLINS,  
C. D. BALDWIN,  
E. D. WARD,  
THOMAS SPEAR,  
ISAAC DODD,  
ISRAEL C. WARD,

WARREN S. BALDWIN,  
JASON CRANE,  
HORACE PIERSON,  
SILUS W. STILES,  
D. OAKES,  
J. K. OAKES,  
M. W. DODD,  
WM. J. WILLIAMSON,  
D. W. SMITH,  
THOMAS TAYLOR,  
MARK W. BALL,  
NATHANIEL H. BALDWIN,  
J. H. RUNDELL,  
WM. JINKINS,  
E. M. DODD,

## NOTE.

It is due to the Author to say, that the following Discourse was one of his ordinary pulpit preparations, and is indebted for any special interest it may have or claim to publication, to the occasion, and the history which it contains. Faulty as he knows it to be as a composition, it could not be materially changed without recasting it entire, and is therefore published just as it was delivered, adding a few notes to supply in part its defects, and amplifying one or two thoughts somewhat. As some exception was taken to the language used on a point or two, in giving it a more public and permanent form, such language has been chosen as he thinks can justly offend no one, while it retains the essential facts of impartial history. Greatly interested and instructed himself by the history of God's dealings with this people, it is his hope and prayer that this imperfect sketch may be blessed to the edification and encouragement of his people.

*Bloomfield, January, 1854.*



# Sermon.

---

## PART I.—DOCTRINAL.

---

“If the foundations be destroyed, what can the righteous do?”—

PSALM xi. 3.

A WISE *Builder* will look well to the foundations of the edifice which he has undertaken to erect. The vaster and weightier that edifice is to be, the deeper and broader will he seek to lay the foundations. If he means that building to stand and to perpetuate his fame as a mechanic, he will regard no amount of time and pains and money expended to secure a solid and enduring basis, as wasted. For, he knows that in vain is the massive superstructure carried up; in vain are costly and durable materials employed; in vain is the skill

of the architect and all the appliances of the most finished art in adorning and beautifying it, if the foundations be frail, or of decaying material.

A wise *Statesman*, anxious to achieve and perpetuate the prosperity of a nation, will look well to the "foundations" of the thing. He is too sagacious to suppose for a moment that such a condition can be secured by artificial causes—by a happy hit—or by sleight of hand in turning the wheel of Fortune—or by spreading his sails to the popular breeze. He knows the fallacy of all such hopes; that all success gained in this way is at best uncertain and short-lived. He is too shrewd an observer of "men and things" to risk his reputation and aims on a policy so blind and precarious. He knows that to reach such an end, his policy must be an enlightened, liberal, substantial, and comprehensive policy, based on sound principles of political economy, and on a thorough knowledge and appreciation of the times in which he lives, and of the genius and institutions of the people whom he seeks to guide and serve. He knows that the foundations of all real and permanent prosperity must be laid in truth and justice—in wise and wholesome laws—in the

eternal principles of morality and virtue—in the intelligence, the patriotism, the thrift, the order and contentment of the people. The foundations once carefully and thoroughly laid, and the achievement will be easy, and the work will stand.

The *Military Commander* also, going to make war with an enemy, is apt to be wise on this point. He looks to his “foundations.” He sits first down and counts the cost. He augments and makes available his resources. He thoroughly disciplines and equips his soldiers. He seeks to make the war popular with the people. He secures a broad and advantageous base for his operations. He risks as little as possible to the hazards of battle. He knows that his strength lies not in the number of his soldiers, so much as in their discipline, in the spirit which animates them, in the plan and skill of his movements, in the thoroughness of his knowledge of the science of warfare, and in his ability to concentrate his strength and employ it with effect at the favorable moment.

We read, indeed, of “soldiers of *fortune* ;” but sure I am that the great and successful Generals



immortalized in History, were any thing but apes, or the children of a blind and stupid Fortune. They were gifted with genius, with penetration, with the power of commanding; and they made their way to victory and conquest and fame, by a sagacious and worldly-wise use of their gifts and opportunities. They took care of the "foundations," and success followed, and History monuments their exploits.

*Napoleon* has been thought by many to be a splendid exception to this rule. He is called *par excellence* "the soldier of fortune," "the man of destiny." But such a view of him is superficial. It was any thing but a "blind god" that led him forth to victory. It was not the confluence of favoring tides, nor fortuitous adventures, nor the genius of the age, nor a contracted, superficial, or indolent policy, which raised him to the highest pitch of earthly greatness, and made him an overmatch for combined Europe, but it was the intensified action of commanding qualities. His genius was of the very highest order. His mastery of knowledge, and his power of endurance and of application, were almost superhuman. No man ever so thoroughly understood that strange people, the French;

or so wielded at will a nation's resources ; or mastered such a facility in creating the bone and sinew of war ; or succeeded so well in infusing his own intensely ambitious and glory-loving spirit into his soldiers, and attaching them to his person. No man ever mastered the *science* of war as he mastered it ; or has shown such consummate skill and superiority in concentrating his strength and hurling it upon a distant foe. He swept like a whirlwind over Europe ; but it was not "a freak of the winds" that armed and guided that Power. A mighty genius had created it ; a mighty hand guided it ; it had a living soul ; a nation's vitality, and concentrated and combined energies, were in it. No man ever made success more dependent on talent, skill, sagacity, penetration, vigorous action—on foundations deep-laid, and broad and strong as a nation's enthusiasm and sentiments and sympathies. And but for his *Russian* campaign, which was a palpable violation of his own settled policy—a gigantic enterprise with little or no foundations to sustain it, and the unfortunate issue of which lost him, for the time being, the sympathies and confidence of France—he might have retained and perpetu-

ated his power. Recent events have shown what deep and stable foundations he laid in the affections and sentiments of that people.\*

Now, if it is wise for the men of this world to look well to the "foundations," it certainly is wise for "the children of the kingdom" to do it. If this principle or policy is so effective, often for evil, in the hands of earthly ambition and enterprise, it can be made mighty through God, in the hands of the righteous, to pull down evil, and build up the Messiah's throne. The "foundations" once fairly and strongly laid, in the individual soul, in the family, in a community, in the nation, in the world's great movements, and there is comparatively little danger; an immense advantage has been gained; the work of reformation and salvation will go on; nothing can stop it. For the truth now has free course. The Gospel finds something to act upon. The way is prepared for

\* In saying this much of the great *Napoleon*, I had no fears that my own people would infer that I was among his admirers, inasmuch as I had but recently expressed in a sermon, the strongest feeling of reprobation of the man and his career, morally viewed, and of the conduct of those, not excepting the *reverends*, who are wielding their pens so lustily in the vain and wicked attempt to set aside the just verdict which the enlightened moral sentiment of the world has passed upon him.



the Holy Spirit. The foundations give vitality to virtue and piety, maturity to character, and durability to all that is good.

But “if the *foundations be destroyed*, what can the righteous do?” If the ground-work of nature, of truth, of grace, of Providence, be swept away, what is there left to build upon? If, for instance, a sinner’s conscience and moral sensibilities are all frittered away; if all the constitutional elements of virtue and restraint are uprooted and cast out of his soul—what hope is there of his salvation? If the family training do not subdue the wayward passions of youth, and lay the foundation of self-government, thrift, and piety, what can Society do to restrain man, or the Church to save him? If the State strike down the principles of righteousness, by her legislative or executive mandate, how is it possible to hold Society together? If the Church remove her “ancient land-marks”—corrupt the essential doctrines of the Gospel—or lose the life and spirit of her faith, whence is to come the salvation of the world? Or, if there be no planting and watering during seed-time, how can there be a harvest? If there be no toiling and enduring and pains-taking to lay the founda-

tions, what important results need to be looked for? If there be no outgoings of faith and enlightened views and liberality, how vain is it to expect those ingatherings over which angels rejoice?

This is, manifestly, the teaching of the text. It seeks to magnify the "foundations." It declares that no permanent good can be accomplished in this world by any agency which sets aside this fundamental law of Divine Providence—by any efforts, occasional and superficial merely in their character—by any elements not living, vital, radical, eternal. And the explanation of this fact is to be found in the nature of human depravity, and in the strength of those laws by which it perpetuates itself in the world. And here lies the secret of the *failure* of so much individual effort after salvation; and the failure of so many confident schemes for reforming mankind. They have no *ground-work*, and therefore cannot succeed. They have "no root in themselves," nor in any living and regenerating principles, and therefore must quickly wither and die.

This regard for the "foundations" is one of the fixed and marked *laws of Divine Providence*.

All the radical arrangements of Providence in this world are made with reference to it. And all the real and permanent good which has been accomplished in it, has been accomplished in obedience to this law. The study of Providence with reference to this thought, is highly instructive. The Mind that shapes and controls the affairs of this world is most manifestly aiming at universal and permanent dominion over it. If Prophecy were silent on the subject, we should still say with confidence, judging from the genius and history of Providence, that Christianity was meant to be, and must ultimately be, the religion of the entire world. There is nothing temporary or superficial, hasty or impulsive in the structure or operations of this system of truth and agencies. On the contrary, the kingdom of God on earth is governed by laws that are fixed and fundamental in character; its vitality and growth are the vitality and growth of principles that are eternally wise and right,—principles that have been embedded in the sentiment and life of the world, by long ages of toil and pains-taking, and from time to time made efficient by the Providence and Spirit of God. That vast Temple which we see in the process of

erection on this earthly theatre of action, has its foundations deep-laid in the counsels and purposes of God, and in those elements which are most vital, powerful and enduring in the human mind.

When sin had overthrown the kingdom of God in this lower world, and had effaced his very image from the soul of man, God began the work of redemption and restoration at "the foundations." He began with that stupendous sacrifice, out of and far above humanity itself, which will never cease to be the wonder of his creatures. In the death of Christ, at first typified, and four thousand years after accomplished, he laid an eternal basis of perfect reconciliation, and secured the agency of the Holy Spirit, which agency is essential to the subjective work of the atonement. He began with *individual* man—with the fallen parents of the race. In that blessed promise which he gave to them before he expelled them from Paradise, (Gen. iii. 15,) was contained "the leaven" of His kingdom. For thousands of years God wrought patiently at "the foundations." The whole Patriarchial and Mosaic dispensations are to be viewed in this light. The former prepared

the way for the latter, and the latter for the introduction and development of Christianity.

Immense preparatory labor was necessary in order to bring Christianity before the world with any rational prospect of success. The growth of any religious system is necessarily slow. And especially must this be true of such a system as we have in the Gospel,—a system so eminently spiritual and holy. Jesus Christ (and the same is true of his Apostles) could not have succeeded as he did, had not the foundations of his doctrines been long and laboriously laid. He taught no new religion, not a single new doctrine. His teachings were but the fulfilment, expansion and enforcement of the Jewish Scriptures. The Jewish Theology was the groundwork of his entire teaching and mission. And that Theology, imperfect\* as it was, it took four thousand years to establish in the belief and laws of a single nation, and mature sufficiently to engraft upon it the Christian dispensation. All this time was necessary, and all that

\*I use “imperfect” here in the sense of incomplete. All the principles of Christianity were embraced in it, but they could not be fully apprehended or have their perfect development until Christ came.



peculiar and wonderful work of Providence, of which the Old Testament is the outlined history, in the judgment of Divine Wisdom, in order to get fairly established in the human mind, and in the moral sentiments of mankind, those religious ideas, truths and principles which Christ came fully to declare and make universal. The foundations of Christ's kingdom had been laid before his advent, broad, deep and living, by Patriarchs and by Prophets, — in the Jewish Theology and Ritual, — in the Hebrew Theocracy, existing for many hundred years; in the diffusion of the Jewish Scriptures\* and learning among the surrounding nations; in bringing all the world together by a common Language, and that by far the most cultivated language on earth, and making it the medium of the Gospel's proclamation; and in bringing all the world under one Political Power, so that national antipathies and wars should not hinder the rapid spread of

\* It will be recollected that the entire Old Testament had existed in the Greek language, then the universal medium of cultivated thought, for 315 years before Christ began his teachings; first in Egypt, and then in Greece, — the sources and centres of ancient civilization, — the light of Judaism had been struggling for ages with the darkness and corruption of the human mind.

Christianity when once its peaceful banner was unfurled.\*

And, if we study the history of the Christian Church, we shall find that all real progress—that every permanent conquest—has been the slow but sure outgrowth of well-laid “foundations.” When these have been neglected, little has been gained. Where this fixed law of Providence has been disregarded, the results reached have been meagre and temporary. All the great movements of the religious world which have given a new and permanent impulse to the human mind, have drawn their life and power from deep and patiently-laid “foundations.”

Take the Great Reformation of the sixteenth century as an illustration. A superficial student of history might pronounce that greatest revolution of modern times a hasty, impulsive, and almost miraculous movement; so sudden and wonderful was the development. “A monk appears, and in the half of Europe,” the power and

\* We were obliged to condense an important and extensive truth here into a few words. See it more fully stated in the *American Biblical Repository*, Vol. VI., Third Series, pp. 456-467.

glory of that Kingdom which had for centuries lorded it over God's heritage and over human liberty "speedily crumbles into dust." But that great religious movement was, in its origin, far from being the work of *Luther*. The matters which it pressed to an issue were not simply the supremacy of the Pope, and the corruptions and abuses of the Romish Church, but the grand ideas and leading truths of universal Christianity; truths that were vital to human freedom and progress, and to the emancipation of the Church from that terrible System which had so long enslaved it and sucked its life's blood. Had it been a simple reform, or choice of doctrines—a movement confined to the surface of things, and drawing its life from causes local and temporary—it could not have succeeded; it would have been strangled in its birth; nay, in the language of the eloquent Historian\* of the Reformation, "It would never have overpassed the threshold of an academy, of a cloister, or even of a monk's cell. But it was the pouring forth anew of that life which Christianity had brought into the world. It was the triumph of the noblest of

\* D'Aubigné.

doctrines — of that which animates those who receive it with the purest and most powerful enthusiasm — the doctrine of *faith*, — the doctrine of *grace*."

The *monk* of Wittemberg, struggling in his cell to shake off the yoke of spiritual bondage and come forth into the liberty of the Gospel, wrestling in fear and agony, and feeling after the light through a dark and terrible experience, was a fitting representative of the *Church* of his day, groaning under the enormous burdens which a corrupt faith and a tyrannizing priesthood had imposed, and sighing in secret places for the light and liberty of a pure Christianity. When he raised a cry in central Germany, it went straight to the hearts of millions, and thrilled the soul of Europe, as if it had been a resurrection trumpet. For it was the cry of humanity, long enslaved by superstition and priestly power, and now demanding liberty and God's Word; the cry of a burdened conscience, weary of the Church and longing for Christ, fettered by rites and traditions, and thirsting for a better righteousness and a higher freedom; the cry of a human soul that had tasted of God's forgiveness, had attained to justification by faith alone,

had partaken of the pure Word of God, and now out of the abundance of the heart testified of what he knew and felt and believed.

There were, consequently, multitudes to sympathize with the Reformer the moment he appeared. The Reformation had *already* taken deep root. God had long been at work laying the "foundations." Causes and agencies had been silently operating for centuries which, by the law of progress, rendered the Reformation a moral necessity. God had awaked the human mind from the slumber of the Middle Ages. By wonderful discoveries he had afforded to the Church facilities for giving the Truth a new and more permanent life in the world. He had introduced the Bible into the living languages of Europe, and scattered it extensively among the people. He had, by the silent workings of His Spirit, infused the elements of a new religious life into numberless souls. He had raised up men, here and there, boldly to testify to the truth and to die for it. A century and a half before *Luther's* advent, *Wickliff*, in England, had sown broadcast the seed of the kingdom; and a half century later, *John Huss* had preached in Bohemia the very essence



of the Christian doctrine; and the flames of his martyrdom had kindled a light which had not gone out; and his prophetic words, heralding the Reformation, were still remembered.

These "foundations," when Luther began the battle with Rome, were too broadly, and deeply, and permanently laid, to be overthrown or rooted out by any kingly or priestly power. They had grown strong and vital, until they were quite sufficient to sustain an open and vigorous stand against that vast Politico-Ecclesiastical Power which ruled and cursed the earth—sufficient, also, to nourish and sustain a free, and a pure and spiritual Christianity. It was the *development* of this religious Revival only that was sudden and rapid; the preparation had been slowly and noiselessly going on for ages deep down in the bosom of the Church and of Society. The fusion into a permanent Life and a mighty Power was quick and wonderful as the action of electric forces; but the elements of that life and power had been forming and gathering in individual minds and hearts for a long period. And it only needed the bold and earnest voice of Luther, appealing to men's silent convictions and experiences—the attraction of the

central doctrine of Christianity, preached with apostolic simplicity and unction—to bring all these quickened elements together, and make them mighty for the overthrow of the rotten institutions which had grown out of the Papal Apostasy, and for the regeneration and advancement of mankind.

Hence, too, the *permanency* of the conquests then made. The “foundations” which then upheaved the religious world, and brought forth a new and better growth of Christian doctrine and life, are still alive and active. The principles of that movement are as vital to-day as when Luther thundered them from the pulpits of Germany. Three centuries have not sufficed to mature all the fruit of that replanting of Christianity. The real conflict of our day, and of coming ages, is to be settled on the battle-field of the *Reformation*.

Were I to rehearse to you the history of more recent, and of the present movements, looking to the reformation or the progress of our race, it would only go to prove the necessity of broad and thoroughly-laid “foundations”—foundations reaching down to the necessities of man’s moral as well as his social nature, and instinct with the light and life of the Gospel. Could the history of every

*individual conversion* to God be furnished, it would doubtless be made to appear, that the law of Providence, recognized in the text, is a uniform law ; the Spirit renewing only when and where the "foundations" are laid and kept alive.

Our hope for the world to-day, as we look forward to the future, rests mainly on the "foundations" which underlie the faith, the life, and the enterprise of the Christian Church, rather than on the existing out-growth or development of Christianity. In numbers and outward strength the Church of our day is relatively weak, and seems wholly inadequate to the mission assigned her—the social and moral regeneration of this world by means of the simple Gospel of Jesus Christ. But yet no other power on earth, we boldly affirm, has such broad, thoroughly-laid, living and enduring "foundations." Providence has been busy for nearly six thousand years in forming and bringing together and cementing the materials for, and embedding the massive foundations thus prepared, in the Theology, the Literature, the Civilization, the Social and Political Organizations, and in all the vital Influences and Movements of the world. Christianity has had time

to prove itself, by actual experiment, to be the religion of *universal* mankind—adapted to the necessities and conditions of man in every existing and conceivable state—having in it all the elements of true conservatism, and yet of real progress—able to grapple single-handed with error and iniquity and evil in their most appalling forms, and work a peaceful and blessed change—capable of subsidizing every element of power and progress, every invention and improvement, and of bending the entire enlightened and quickened mind and enterprise of the world to the furtherance of its one simple and glorious mission.

What broad, and living, and lasting “foundations” has God prepared for the righteous of this generation! The Holy Scriptures have given a Christian Theology and Literature to the world. The principles of Christianity are living, vital, and world-wide elements of power. The sentiments which underlie human society and affect it in its most radical elements and relations, have been slowly but really moulded into essential harmony with the kingdom of Christ. In the establishment of Constitutional Laws—in the settled principles of Political Economy and of National Intercourse

—in the enlightened Conscience, the Legislation and Jurisprudence of the world—in the social, educational, and religious Institutions of Christendom—in the character, position, strength, and enterprise of Protestant nations—in the infusion of the vital Life of Christianity into the bosom of the Reformed Church—in the Missionary Spirit which the revivals of the last century have called into being, and in the Missionary Enterprise of the present age, which is fast waking the Church into millennial life, and is toiling earnestly and successfully in a thousand inviting fields—and in those wonderful movements of Providence which have so signally prepared the way for the Gospel in almost every land—in all these, and many other particulars, “the righteous” have foundations prepared for them to build upon, broad, solid, enduring, and full of the wisdom and power of God. There needs to be only a zeal on the part of “the righteous” adequate to the existing moral state of the world, and a faith commensurate with the power of the Gospel to reform and save it—there needs to be only an earnest application and a Divine quickening of the principles of Christian doctrine and life, already grounded in the sentiments, the



social life and the religious institutions and agencies of the world, in order to secure the speedy regeneration of mankind, and the universal reign of Christ on earth.

There are *three fundamental Agencies, or Arrangements*, by means of which Divine Providence seeks to build and preserve "the foundations" of moral goodness in this world. These are the FAMILY, the STATE, and the CHURCH. They sustain most important relations to each other. They underlie all that is worth preserving, and all that can be turned to good account. To destroy, or essentially to impair, one of these agencies or arrangements, is to thwart the Divine purpose, fight against Providence, shake society to its foundations, and undermine the virtue, and piety, and hope of the world. The design of Providence in originating and perpetuating these peculiar arrangements, evidently has reference to the progress, triumph, and permanency of His Kingdom among men. They are indeed the "foundations" which Eternal Wisdom early laid, and which Eternal Providence has preserved to "the righteous," amidst all the revolutions and changes of

six thousand years; and we do well to watch them with jealous vigilance, and not suffer the hand of the destroyer to come nigh them. They are essential to the world's salvation.

Let us examine them briefly in reference to this subject.—And,

1. THE FAMILY ARRANGEMENT.—Human wisdom would never have hit on such an expedient; and human depravity has ever fought against it. It is a wonderful arrangement, this division of the whole human family into little separate communities—every community a little government, a little world by itself—marriage the foundation, affection the bond, and Divine authority the ruling power. Such an arrangement, simple as it is, touches all the elementary and radical principles of human nature. The Family power is the fountain of all moral influence in this world. Without such an agency religion had never gained a footing in it. During all the patriarchal ages the Family alone nursed and kept alive the knowledge and worship of the one God. But for such an arrangement the religion of the Bible could not have survived the Flood—never have been separated from

the Polytheism which again quickly overspread the earth, and secured to itself a righteous seed through the line of the "Father of the faithful." It was the Family compact that first gave true religion root in depraved human nature—which secured "the covenant of promise" on which rests the entire fabric of the Kingdom of God among men—which laid the foundations of the Jewish State and Church and of the Christian dispensation, and gave a Redeemer to the world! Without such an arrangement and agency, not one of all these things, so essential to man's Redemption, could have been accomplished. And without this primitive Agency at the fountain-head of moral influence, Society cannot be maintained even in this advanced period of human development; universal degeneracy and corruption would inevitably ensue were it destroyed. In the sanctity of marriage as originally ordained of God; in the strength of the domestic affections and virtues; and in the restraints and training of a well-ordered Family, are the radical, the foundation-elements of all human happiness and goodness.

We cannot over-estimate the value of this agency. We cannot begin to tell all its vital bearings on the

Kingdom of Christ. It takes man from his mother's breast and educates him for life. It cradles him amidst ties and influences the strongest, the most subtle and powerful, which can move and mould human character. It gives direction to the mind, and the whole after-life. It lays scarcely-felt yet all-powerful restraints upon depravity. It accustoms one to obedience. It forms virtuous habits. It nurses and brings to maturity all the good qualities there are in human nature. And, when its proper place is given to religion in the Family, it becomes a direct and most efficient agency for salvation. God loves to honor this normal agency. The converts to righteousness in the earth have mostly been from the members of well-governed, pious families.

Where these early "foundations" are neglected, or wrongly laid, what can even "the righteous do?" What power has Society to restrain or reform, or the doctrines and institutions of Religion to teach and to regenerate, the children of an ignorant, vicious unrestrained, disobedient parentage? If you would build up the Kingdom of Christ, my brethren; if you would make Society pure, compact, and stable; if you would have the State virtuous,

thrifty and strong, begin with these "foundations." Honor the Family arrangement. Sanctify your household. Rear an altar to intelligence, to virtue, and to God, on your hearth-stone. Sooner than discard or neglect Family Government and Family Religion, discard every other agency, and throw your children portionless upon the world. If you fail or blunder *here*, after-anxieties and tears and toils will most likely be useless. If these "foundations" are not patiently and thoroughly and prayerfully laid, in vain will you invoke the agency of Society and of the Church to save your children from ruin. There is no other agency which can possibly supply such a deficiency. This prodigious power for the right social and religious training of your children—an agency beginning with their existence and spread out over their whole life—Eternal Providence has ordained and put into your hands, and you only are responsible for its exercise. No man can take that power from you, lawfully; no man can share that responsibility with you.

There are self-styled *reformers* abroad in the world who would knock away these old and tried "foundations," and experiment upon human na-



ture. They are wiser than Providence. Their infidelity attacks this great social Law of Virtue and Christianity. They look upon the Family arrangement as unwise, inconvenient, and expensive, and propose new and more extensive and economical associations and amalgamations. But this movement is one of the devices of the Devil for the overthrow of all virtue and all godliness in the world. The Family Constitution is really responsible for none of the evils which afflict Society. If Society is so corrupt, so oppressed with evil and misery, notwithstanding this wise and merciful arrangement, these deep-laid and living foundations, what would it be without them?

It is a shallow and miserable Philosophy which thus seeks to tinker man's social state. It is a mad and embittered infidelity, which would thus destroy the "foundations" which were laid of God in Eden—and laid again after the Flood—and upon which all the Prophets stood—and on the strength of which Christ himself was born into the world and taught, and along down which the covenant mercy of God has flowed from Abraham until now. It is the madness and malignity of *infidelity* and *depravity*, which are dealing these blows at the

social foundations, whatever disguise the Reform may assume, or name inscribe on its banner. It is not the actual *evils* arising from the Family state which provoke this social movement, but the *restraints* which it imposes. Its real aim and drift are, as sound reasoning and careful observation will show, to break down the law of marriage, and give unbridled liberty to licentiousness.

Not only should such a movement not be looked upon with indifference or the slightest favor on the part of "the righteous," but the deadliest hostility should be shown to it, and the note of warning raised against it. We are not beyond all danger from this source, as we are too apt to assume. For the movement originates in the radical and universal depravities of human nature, and not in the shallow conceits of an unfledged Philosophy. There is much also to give it favor with the ignorant, vicious, and dissatisfied masses, especially with our already immense and rapidly augmenting foreign population. Soon too there will be knocking at the door of our National Confederacy for the privilege and power of State Sovereignty, a populous and wide-spread Territory whose religious system is a libel on reason, and legitimately subversive of all

well-laid foundations, and whose social state is in open contravention of the laws of the Bible and of Providence on this subject. Let us forestall legislative action by creating a right moral sentiment on the subject. Let us rebuke and shame out of all decent Society, the men, and the women too, who, under various names of reform and association, are striving to spring a mine under our domestic institutions. Let us rally anew around our Puritan, nay, our Christian hearth-stones—dear to us from so many blessed memories, and hallowed ties, and virtuous and godly influences—and swear by all that is lovely in virtue and sacred in religion and good in the past and bright in the future, to preserve them, untouched and unpolluted, as the God of nature laid them in the beginning, and the God of providence has preserved them to us out of the wreck of the Past.

2. We pass to consider the STATE as one of the three great pillars of the Kingdom of Christ on earth. I have not space to discuss any of the political aspects of this question; nor any of the many conflicting theories of Civil Government which have been proposed. Let us view it simply

in the light of Scripture, and in its moral and religious relations.

All Civil Government derives its authority from God. The warrant for it, and the nature and design of it, are clearly given in *Romans* xiii. 1—7, to specify no other passages:—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear,

honor to whom honor."—This language is decisive and full. There is no getting away from the principles here laid down; and they cover the whole ground I propose to discuss.

The Civil Constitution is as really the ordinance of God as the Family or the Church. It sustains the same relations to God and to his kingdom on earth. It is ordained for the same wise and holy end. It is upheld throughout the world by Divine Providence for moral and religious purposes. It is often abused and perverted; so is the Family power and the Church power: but the principle, the institution, is of God, nevertheless. And bad as most Civil Governments are, and imperfect as they all are, they are still infinitely better than no governments. They are a protection; they keep alive in the world the principle of authority and subordination; they operate as restraints on selfishness and depravity; they are bonds of union; they are a terror to evil-doers; and they help to lay foundations for the righteous. The very worst Government in the world is unquestionably a blessing, in this sense; and if it cannot be essentially improved, by all means it had better be sustained. The overthrow of the Civil Government



in France, in the last century, was the overthrow of all order, all virtue and religion, and the signal for a terrible baptism of crime and blood. The rule of the *Turk*, and the iron despotism of the *Czar*, is better far than a state of anarchy. The worst form of *misrule* which human depravity ever invented is preferable to *no* rule. The climax of hell's misery is the prevalence of universal anarchy; no law—no restraint—no bond; depravity raging eternally, unchecked; and every fiend let loose to torment and do evil at his pleasure.

We do not fully appreciate Civil Government as one of the great pillars of God's throne in this rebellious, disordered, and depraved world. We do not always see the intimate and essential relations which, by Divine appointment, it is made to sustain to the Redeemer's Kingdom, nor feel the obligations which Society and Religion are under to it. If "the foundations" laid by this arrangement for social union and government be "destroyed, what can the righteous do?" Individual rights, and family order, and religious institutions, could not be maintained. The Gospel would find no basis in the human soul—in public sentiment—in established laws—in social influence, and would fall to

the ground. The existence of the Christian Church could not be preserved, for any length of time, in the purest community on earth, without the concurrent support of Civil Government.

Without this foundation Religion had never been established among the nations of the world. The Hebrew State was the right arm of the Hebrew Faith and Church, and performed a great and necessary work in introducing Christianity into the world as a matured and compact Power. The foundations of the Messiah's throne were laid in the Jewish Theocracy and Kingly office. It was necessary to the evolvment and firm establishment of the Divine Plan of human redemption, that God should take into his own hands the reins of Civil Government—should single out one righteous family and keep it distinct from the rest of mankind, and increase it into a nation—and then should raise an impassable wall of separation between the Israelites and their idolatrous neighbors—become himself the Head of that Commonwealth, give it laws, and administer them for many hundred years—and thus not only preserve the infant Church from the corruptions of a world-wide Polytheism, and lay deep and broad and enduring foun-

dations for the Jewish Theology, but at the same time give being and power on earth to those eternal principles of justice and wisdom which underlie all rightful authority and government, and identify those principles with the Christian faith and life, and the world's hope of Redemption.\*

\* We had not time to do justice to the important truth condensed here into a single paragraph. It is worthy of study and expansion. *Prof. Wines* has written ably and satisfactorily on this subject in *Biblical Repository*, vol. vi., Third Series, and also in his recent work on the *Laws of the Ancient Hebrews*. Two or three brief quotations must suffice.

“What was the proper province of the Hebrew Theocracy? What its leading objects? They are chiefly two. One was to teach mankind the true science of civil government. And how well does it correspond with the goodness of God in other respects, that he should make a special revelation on this subject! We hold it to have been an important part of the legislation of the Most High, as the lawgiver, judge and ruler of Israel, to show how civil authority should be created, and how it should be administered so as best to promote the welfare and happiness of a nation; and also how the relations between rulers and ruled should be adjusted and regulated. But another, and, we are persuaded, the leading object of the theocratic feature of the Hebrew government, was the overthrow and extirpation of idolatry. The design was to make idolatry a crime against the State, so that it might be punishable by the civil law without a violation of civil liberty. There can be no doubt that a fundamental purpose of the Mosaic Polity was the abolition of idolatrous worship, and the substitution in its place and maintenance of true religion in the world. And the only adequate agency to the production of this result, so far as human wisdom can see, was this very institution of the Jewish Theocracy. \* \* \* \* \* Idolatry had now reached its most

The *Christian* then, more than any other man, has an interest at stake in the State. It touches his religious faith and hope as vitally as it does his person and property. He owes to it as sacred a duty as he owes to the Church. He cannot fail to be a true and earnest patriot, and not endanger his soul and sin against Jesus Christ. He cannot afford to have these "foundations" destroyed, or "daubed with untempered mortar." Religion has nothing to gain, but every thing to lose, by the overthrow or weakening of Civil Government. A blow aimed here, whatever the intention be, is a

gigantic height, and spread its broad and deadly shadow over the earth. To preserve the doctrine of the Unity, in the midst of a polytheistic world, was the fundamental design of the Mosaic Polity. \* \* \* \* 'One God only shalt thou serve,' was the first great principle of the Hebrew Polity. To the end that this fundamental truth of religion might become a vital element of Hebrew thought, faith and manners, the one true God became also the covenanted King and Civil Head of the Hebrew State. Viewed as to a main design of it, then, the Theocracy was a Divine institution, employed the more effectually to supplant idolatry, without a violation of that precious principle of civil liberty, that mere opinions, whether theological, ethical, or political, were not to be cramped and restrained by the pains and penalties of the civil law. \* \* \* \* It is perfectly evident from the history of the Israelites, that their entire isolation from other nations was the only means, save a miraculous control of their understanding and will, of abolishing idolatry among them."—pp. 579, 580, 581, 585, 591.

blow aimed at the very foundations of virtue and godliness in the world, nay, at God himself and his throne.

O what a faithful citizen ought every Christian to be ! How earnestly ought he to strive and pray for the welfare of the State, which, in the place of God, holds over him the ægis of Law, and plants for him foundations of personal safety and rights, and of social power and religious freedom !

3. The CHRISTIAN CHURCH is the third and final grand agency for the regeneration and salvation of mankind. This is a strictly moral and spiritual power. "My Kingdom," says Christ, "is not of this world." It is a "*Kingdom*" nevertheless—a Kingdom distinct from the State and allied to no earthly power—a Kingdom having a real and living Head, and well-defined and established laws—a Kingdom fitted to man's spiritual nature, and guarding and promoting his spiritual interests—and this it is that gives it vitality and power. It is a matured and living and administered System of moral agencies, instinct with the wisdom and power of God, whose peculiar mission it is to produce and gather into one all the



sanctified elements there are in the world, and give them effect for its salvation.

From the peculiar structure of the Christian Church, it is an agency of prodigious power. It is made, in the providence of God, to subordinate all other agencies and arrangements. It wields all the elements of a Supernatural and Divine spiritual power. It is the depository and the expounder of the Oracles of God. Its Sabbath, its Sanctuaries, its Ministry, its public Teachings, its various educational and religious Institutions, bring it into close and living contact with mankind in every relation and department of life, and make the pressure of its agency steady, wide-spread and powerful. Building on "foundations" laid in man's moral nature, in the family arrangement, and by the help of Civil Government—on foundations which almost six thousand years have only served to widen, and strengthen, and sink lower down in the intelligence, and conscience, and manners of the world, and make stable and vital for good—there is no limit to the power of this agency, especially when itself is subordinate to the purpose of God's redeeming mercy, and made a quickening, and regenerating, and reconstructing power by the direct agency of the Holy Spirit.

The unsanctified world little feels its obligations to the Church as the chief reformatory and regenerative agency at work upon our degenerate and fallen race. But for her existence and agency, the light of knowledge would go out, the fountains of virtue would cease to flow, human nature would slide backward by a perpetual backsliding, all the elements of life and prosperity would decay, society would become a mass of moral putrefaction, and the world would crumble into ruin.

Jesus Christ uttered a profound truth, but one, alas, which men are slow to learn, when he affirmed of his own disciples: "*Ye are the light of the world—Ye are the salt of the earth.*" Yes, the Gospel of the grace of God, and not the theories of transcendental dreamers, or the experiments of social philosophers, is the sovereign remedy for the disorders of the human race; the reforming agent on which the hopes of the world rely. No power but that of the Gospel can pluck up the roots of Satan's tyranny from the inmost soul of man, and overthrow the despotism of sin in the world. All reforms which do not "*lay the axe to the root of the tree,*" and assail depravity in the stronghold of the human heart, are deceptive, superficial and transitory reforms. "The power that is to change

the face of the earth and the history of the race, is not an army, not a fleet, not a treasury," not a new organization of society, not the avatar of political liberty, "but a word of salvation—something *of* the mind and *for* the mind—and it is a SPIRIT renewing and sanctifying—the creative SPIRIT come down to rear again and to restore our fallen spirits." And the Christian Church is God's own appointed and perpetuated Agency to give this "word of salvation" effect—the channel through which the new-creating Spirit flows down to man and flows out over the world.

The thousand-and-one experiments which Philosophy and Civil Government have made from time to time, to reform mankind and elevate the world, on other foundations than those laid in the Gospel, and by means of worldly devices instead of the simple spiritual agency chosen of God, have proved signal failures. Not a solitary exception can be named in the entire history of the race. It is Christianity through the agency of the Church, and Christianity alone, that can point to a bright past—to actual and permanent reformatations achieved—to moral wildernesses reclaimed and made fruitful—to communities lifted from social and moral degradation into respectability and vir-

tue and thrift—to whole nations, as recently at the Sandwich Islands, emancipated from ignorance and superstition, idolatry and social ruin, and made free and intelligent, and renewed and made virtuous and happy—to peoples and States arrested in the career of deterioration and decay, and quickened into life, and made vigorous and prosperous,—Christianity alone, I say, of all the reforming agents which mankind have ever tried, can point to such achieved results as the pledges of future conquests.

The world is full of reformers in our day, made not a whit wiser by the sad failures of all human philosophies and theories to make men better—nor convinced by the splendid career of God's own reforming agency. "Reform," "Regeneration," "Progress," are inscribed on a thousand banners, and the masses are upheaved, and society is shaken and agitated by the universal movement. But O, the blindness and stupidity of the human heart, and the deceitful power of sin! The world has not learned one lesson from all the past. It has no faith at this late day in the Gospel as the grand reforming and progressive agent of universal mankind. It sneers at the "foundations" laid of old in Zion, and so often made mighty through God

both to overthrow and to rebuild. In the madness of its folly it would even drive the ploughshare of a perfect and perpetual ruin through these God-laid, time-hallowed, and thoroughly-proved "foundations," and begin to build anew, on the dreams, or crude and shallow speculations of a conceited and already exploded Philosophy. I much fear, for one, from many of the movements of the day, that Providence sees occasion for one grand experiment of this sort more, to be made on a broader and more conspicuous theatre than any yet made, and to draw after it a ruin so great and severe as to appall the world, and force upon its stupidity the lessons of wisdom.

This aspect of the times certainly is not without danger. Shame on the men bearing the name of *Christian* and belonging to the Christian Church, who can fellowship in any way a movement so radically infidel in all its affinities and tendencies; who are ready to forsake these old and living and enduring "foundations," laid by patriarchs and prophets, apostles and martyrs, and cemented by the blood of the world's Redeemer, and honored in achieving all of good there is in the world, for new and untried, superficial and crazy foundations. But so it is. The numerous Fraternities and



Secret Societies\* which are springing up all over the country, innocent and good in their design as they are made to appear to the many who are drawn into them, are yet deadly hostile to the Kingdom of God: they are meant by their designers and guiding spirits, and their practical tendency is, to uproot and supplant the Christian Church.

I hazard nothing in the remark, that Christianity—Christianity as bodied forth to man in the doctrines and life of the Reformed Evangelical Church—contains in itself all the living and active elements of true reformation and real progress there are in the world to-day. Look without the circle of this Power, and show me, if you can, one sign of any regenerating or quickened movement. It is a stubborn fact, which no careful student of history will question, that human nature, wherever left to itself, is in the process of a universal *deterioration*; it has been deteriorating steadily and constantly for nearly two thousand years. The

\* Many of these Associations embrace a far larger membership, and greater resources, than the public are at all aware of. From the Annual Report of the fraternity of *Odd Fellows* in the United States, for 1852, it appears that this Society alone numbers 193,298 members; and its receipts for that year were \$1,164,331. In 1853 its contributing members numbered 193,040, and its revenue amounted to \$1,209,259.

"golden age" of the human mind, unenlightened by Revelation, and of human society, unblest with the Gospel, is far back in the Past. Where are the learning and the civilization of Antiquity? The once splendid and powerful Literature of Egypt, Greece, and Rome, has long been a dead literature, accessible only to the curious and the learned in libraries. The Old World shows everywhere the traces of a civilization, a prosperity, and a greatness which have long since decayed and past away. The entire unchristianized world, since the advent of Jesus Christ, has gone backward and not forward, and very decidedly. Not the advanced and wide-spread Grecian civilization, united with Roman power and conquest, was able to arrest the downward tendency of human nature, or implant in it so much as one principle of enduring vitality. And but for the light and life of Christianity, shed on a portion of the race, one universal night of degeneracy and hopeless ruin had rested on the world to-day. Not a single system of thought, faith, or life, which the master-minds of Heathen Antiquity originated, has retained any of its original vigor and life; and nearly all of them, with their authors and trophies, lie entombed with the dead of many generations.

But Christianity, although older than any of these systems, points to an ever-brightening Future as the goal of hope and progress. Its "golden age"—its millennial period—is yet to come. We have had only the dawn; we are to have, in time, the perfect day. Christianity stands up amid the living lights of the nineteenth century, and eclipses them all by the power and splendor of her doctrines and triumphs. It walks forth amid the stirring realities of the world to-day, not a decrepit and decayed Faith, but young as ever, and strong and firm in its tread, still pressing forward in the race over the ruins of all other systems—the Truth evermore, "for its years are eternal—and in its origin as old as God, it can no more become obsolete than can He, the Unchangeable and the Everlasting."

Such "foundations," "tried and precious," has God laid for "the righteous" in this evil world. While they are preserved to us, there is hope for mankind. Looking to them, and building upon them, we shall not live or labor in vain.

## PART II.—HISTORICAL.

---

HAVING thus laid our “foundations” in the doctrine of “the everlasting Gospel,” let us pass to the Historical part of the subject, as furnishing an apt and instructive *illustration* of the sentiment taught in the Scripture we have discussed.

The founders of this Church were wise and godly men. They recognized the great law of Providence which I have thus unfolded, and acted in obedience to it. They were not men of mere impulses, or of superficial views, or of contracted principles, or of feeble faith. They took a broad and Christian view of things, and of their duty.

They began with the “foundations.” They toiled away at these with great patience and zeal and sacrifice, and consecrated them with much fervent prayer. They laid them deep and strong, and broad enough for half a century’s growth. They rested their hope for themselves and their children, on the pure and perpetuated faith of the Gospel—on a wise and liberal provision for the public worship of God, and the maintenance and

growth of the institutions of religion. These massive *walls*, hewn out of the rock and shaped by great labor—of dimensions so ample for that period—laid with such breadth and strength as almost to defy the hand of the destroyer—and modelled and finished in a style of architectural beauty, in advance of the rural taste and enterprise of that age—these *walls*, I say, speak to-day with a living voice, of your fathers' wisdom and piety, and symbolize the breadth and energy of their faith.

The "foundations" thus early and thoroughly laid in this community, have already brought forth great and blessed results. The *History* of this Church—the fruit of a little more than fifty years' bearing—furnishes another signal proof of God's "covenant faithfulness," and a most instructive and joyful illustration of the law of Providence, that good "foundations," vital with Gospel principles and life, are immensely productive of real and permanent prosperity. Let this history and these results, so far forth as I have time to spread them before you, speak in the ears of this great multitude here gathered to participate in these services. I count it a great privilege to stand up



before you to-day on these now venerable and historical foundations—on such an occasion of solemn interest, and which inaugurates I trust a career of enlarged usefulness—amid such an assemblage of hallowed memories as this scene awakens in your hearts—with so bright a Past smiling upon and so hopeful a Future opening before us—and with the conscious presence of hundreds of glorified saints, here born anew and trained for heaven, hovering over this favored Sanctuary, and fully sympathizing in your feelings of gratitude and rejoicing,—I am most happy to stand up here to-day and rehearse what God the Lord hath wrought by means of these “foundations.”

# I. THE EARLY HISTORY OF THIS CHURCH.

*Bloomfield* was early settled by a part of the colony of New Englanders which founded *Newark*. *Newark*'s history goes back to May, 1666, forty-six years after the landing of our Pilgrim Fathers on Plymouth Rock, and two years after the settlement of *Elizabethtown*, which was the first English colony planted this side of the Hudson. Its settlers emigrated from *Guilford*, *Branford*, *Milford* and *New*

*Haven, Connecticut.* You come therefore from *Puritan* ancestors. This fair and flourishing region of East Jersey was mainly reclaimed from its wilderness state by Puritan enterprise, and was early planted with Puritan principles. The original foundations of Christ's Kingdom here, and of the intelligence and thrift of the people, were floated over the ocean in the faith and principles of the Pilgrim Fathers, and embodied the choicest principles, and most vigorous life, of the glorious Reformation of the century which preceded their advent.

The materials out of which this Church and Congregation were formed, originally belonged to the first Presbyterian churches of *Newark* and *Orange*. More than a century must have elapsed after the settlement of Bloomfield before it had a church of its own. During all this time the people had to worship God in those distant sanctuaries, if they worshipped Him at all; and this fact may account for the slow growth of Bloomfield for that long period.

The incipient measures for the organization of a separate Congregation and Church in Bloomfield were taken early in the year 1794, by the members

of the above-named churches resident here. The Presbytery of *New York* then extended over all Southern New York, and all this part of New Jersey, and the matter was carried up before that body, at their meeting in May of that year, for advice and action. Presbytery favored the movement, and appointed a committee to confer with a committee from the churches of Newark and Orange, in reference to the matter. The meeting of these joint committees was held on the 16th of June following, at the house of *Mr. Joseph Davis*, in this village, and was opened with a sermon by *Dr. Rogers*, then pastor of the First Presbyterian Church in the city of New York. After prayer for direction from God, and conference, a Petition was presented to the Committee of Presbytery, signed by no less than *ninety-eight* heads of families, requesting to be formally organized into a distinct Congregation, and to take the name of the Third Presbyterian Church in the township of Newark.\* Why the Congregation was not organ-

\* What now forms the townships of Orange and Bloomfield was then a part of Newark township. The First Church of Newark, and the First Church of what is now Orange, are much older than this. The Congregation, however, never seems to have adopted this name. It bore for a short time the name of *Wardsession*, a cor

ized on the spot does not appear. The Committee reported to Presbytery the next month, by whom the petitioners were advised to organize themselves into a separate Congregation for the worship of God. This was done as soon as practicable thereafter. Too feeble still to support a minister of their own, they were dependent on Presbytery for supplies the greater part of the time, with the exception of one year, during which the Rev. *Calvin White* officiated as stated supply, until the close of the year 1799.

There was no *Church* in existence here, however, until four years after the Congregation was planted. This Church was organized, after the Presbyterian form of government, in the month of June, 1798, by the Rev. *Jedediah Chapman*, then pastor of the First Church in Orange, acting as a Committee of the Presbytery of New York. Eighty-two members constituted it, fifty-nine of whom were from his own church, and twenty-three from the First

ruption of the old Indian original name, *Watssessing*, given to the old School-house Hill and the plains adjacent, as appears from the ancient Deeds of some of your ancestors. At a meeting of the Congregation, duly notified, held October 13th, 1796, the name of Wardsesson was dropped, and Bloomfield adopted by "a large majority of votes."—See Appendix.

Church in Newark. Of this original number, two\* only I believe remain among its living membership. The ruling Elders and Deacons chosen and ordained at the time of its organization, were *Simeon Baldwin, Ephraim Morris, Isaac Dodd, and Joseph Crane.*

In the year 1800, under the ministry of Mr. Jackson, the form of government of this Church was changed, and the New England or congregational system, in a modified form, was adopted. It appears from the Church Records† that this change, never sanctioned by the Society, was very informally yet quietly voted by the Church, at an ordinary Church meeting held on the 12th of February, 1800. Mr. J. was evidently the author of this transaction, as the manner of introducing the change shows. During his pastorate the Church sent its delegates to the Mor-

\* These are, *Israel Crane, Esq.*, who was early chosen a ruling Elder, and still retains the office, and who bore a prominent part in the erection of the house, and to whose prudent and enlightened counsels, and acknowledged ability and enterprise, the Church and Parish will ever feel their indebtedness, and who in a green old age is permitted to rejoice in your prosperity; and *Mrs. Betsey King.*

† Vol. i., pp. 60, 61



*ris County* Presbytery, of which he was a member, which was essentially Congregational in every thing but the name, and conformed to its rules of discipline. The great body of the Church, however, although they acquiesced in the thing while Mr. Jackson remained their Pastor, were greatly dissatisfied with the change and with its practical workings, and on the very day of his dismissal voted, on considering their ecclesiastical relations, to apply to the Presbytery of *Jersey*\* for supplies, thus practically returning to their old "foundations." Soon after, by a formal and public vote, the Church readopted its original Presbyterian Constitution and usage. And on this Platform it has remained ever since, unshaken and at peace.

The materials for this Church edifice were in part collected in 1796. The work was begun in the spring following, and the corner-stone laid by Dr. McWhorter, Pastor of the First Church of Newark, May 8, 1797, and the walls were carried up during that season. The house was not finished however, within, until 1800, although it began to

\* The Presbytery of *Jersey* was the old Presbytery of *New York* under a new name; *i. e.* the Presbytery which organizes the Church, and to which it has always belonged except the time of Mr. Jackson's pastorate.

be occupied in the summer of 1799. Previous to which time, the congregation worshipped for a while in the Franklin School-house, but during most of the time in the house of *Joseph Davi*. The dimensions of the original edifice were 55 by 70 feet, exclusive of the tower.

The *first* plan was to build a much smaller frame house as a temporary provision, and the work was actually begun upon it. But the younger and more enterprising men remonstrated. They wanted "no permanent temporary house," as they wisely and nobly declared, "but one that would do good to future generations." And hence they resolved at length to erect this stone temple, of ample dimensions.

Considering their strength and means, it was a great undertaking for them; and its achievement a signal proof of what a few resolute souls can do when they have "a mind to work," and when moved to do it by love to God, and faith in his promises. It was a work that cost them a great deal of real sacrifice and self-denial, as well as vigorous effort.

It seemed almost wholly an enterprise of *faith*.

It was built without foreign aid;\* while the church was yet in its cradle, and without a Pastor; and when money was scarce indeed: built

\* Except a donation of \$140 from *Major-General Bloomfield* at the time of his visit here, while the walls were being carried up. *Mrs. Bloomfield* at the same time presented the church "with a very elegant gilt Bible."

This gift was providential. And there hangs a story upon it too interesting to be lost. "A day or two previous to his visit, [Gen. Bloomfield's, a graphic and detailed account of which may be found in the "Sentinel" of July 12, 1797,] two of the Building Committee [*Joseph Davis* and *Simeon Baldwin*, to whose enlightened views, and noble efforts, and unceasing prayers, this church owes a great debt] had gone to New York to purchase a cargo of lime. They found the lime, and got the terms on which it might be had. In consulting what to do, they met with the difficulty of an empty treasury. When they left home, there was no money on hand to pay for the lime. They walked the streets in distress, not knowing what to do; but finally concluded—This is the Lord's House—He must and he will provide, and we ought to trust his word and promise. Animated with these reflections, they boldly closed the bargain for the cargo, and directed the Captain to sail up to Bellville and deliver it. They returned. And the next morning Mr. Baldwin went over to the builders with a heavy heart, thinking, We cannot pay for the lime, and must discharge the hands and stop the work. But he found the workmen all engaged and in fine spirits. 'Good-morning. Well, have you bought the lime?' 'O yes! but we have no money to pay for it, and the work must stop.' 'O no! that must not be: there is money enough in the treasury.' 'Where did you get it?' 'Why, *General Bloomfield* was here yesterday, and made a donation to the trustees of \$140 to help forward the work.' 'Ay, the Lord will provide for his own work: let us doubt no more.' And so the lime was delivered and paid for, and there was enough to finish the house." See Appendix.

mainly by the people themselves turning out in rotation, and working with their own hands and teams, almost to the entire neglect of their worldly affairs ; and yet somehow, as tradition says, they were never more prospered ; and built throughout too in the most thorough and substantial manner. It is truly affecting to hear the stories which are told us of their self-denials, and straits, and shifts, to raise the means to build this noble and commodious Sanctuary, the men binding themselves to wear no new coat, and the women not behind them in spirit, until it was finished and paid for, and the altar of their faith set up in it.

And who can doubt that the wisdom and Spirit of God guided them in this work ? They laid no contracted, or superficial, or temporary foundations. They were not satisfied to meet their own immediate wants. They devised liberal things. With a forethought and an enterprise worthy of the men, they planted for the future—gave sufficient breadth and capacity to these walls to enclose the growth of fifty years. And there is no estimating the good resulting from this wise and liberal forethought and expenditure. There has been room for expansion. Presbyterianism has retained the

ground nearly entire. You have been one people. You still cling to these old foundations ; and have now extended them to meet your enlarged wants, rather than divide. "In union there is strength." The experiment here proves it.

## II.—ITS GROWTH.

This Church fairly started on its active career with the year 1800. Its previous work was preparatory only. It now took the field armed for action. It had a sanctuary to worship in, a congregation gathered, an organized body of believers, and a pastor chosen, who began his labors on the first Sabbath in January of that year. Soon after there were earnestness of good—earnestness of its future history. Under its first pastor, and during the first year of his ministry, a powerful revival of religion blessed it, and nearly one hundred were added to the church, forty-seven at one communion.

The vitality and growth of this Church, thus early and signally developed, have continued unabated down to the present moment. Its progress has been steady, healthy, constant, until it has reached its present strength and position—number-



ing now nearly 500 living members, and considerably larger than any other church belonging to Newark Presbytery.

The number of members at its organization was 82. There have been added to it since, on certificate, 283, and on profession of their faith, 895; making in all, 1256 members received into the communion of this church; a yearly average of 23, dating from January, 1800, when it began its career.

During the same period, 484 have been dismissed to join other churches, 245 have died, and 44 have been suspended; leaving 487 as the actual number in communion with it to-day.

During this time also there have been baptized, 179 adults, and 1340 infants: total number of baptisms, 1519.

These are indeed precious and glorious direct results. Few churches, planted in rural districts, where the population is fixed and not large, have been so signally favored and increased, or have more abundant occasion to thank God and take courage. The "foundations" laid with so much faith and sacrifice and toil, and breadth of views, and enlightened forethought, have been

wonderfully nourished and honored of the Great Head of the Church to the saving of souls.

### III.—ITS PASTORS.

This Church has had *six* Pastors in all, four of whom are still living.

The first Pastor was the *Rev. Abel Jackson*, a member of the Morris County Presbytery, who began his labors in January, 1800, and was duly installed by the above-named Presbytery, in the fall of the same year. He continued his labors for eleven years, and was greatly blessed. Towards the close of his ministry, however, very serious difficulties arose in reference to him, which, for two or three of the last years of his pastorate, greatly distracted the church, and resulted in his dismission on the 8th of November, 1810.\* He

\* There was a considerable difficulty as to the form of his dismission. To compromise the matter, the church consented to call a Council of *Ministers* to consider the question of the expediency of his dismission, composed of representatives from both Presbyteries, *Morris County* and *Jersy*. From the former, Rev. Messrs. Grover and Constant, with Messrs. Carmicke, Mapes and Corwin, delegates, (who were finally admitted ;) and from the latter, Drs. Richards, McDowell and Hilyer, and Rev. Mr. Pieton. The Council advised his dismission, and the Parish voted Mr. Jackson \$400 "as the terms of his dismission." Both parties then agreed that

continued to reside here for some years after this, and nothing but the great firmness and prudence of the majority of the people saved the Congregation from actual division. There are documents of great interest and ability spread out upon your Church Records, illustrative of this remark, and proving that there were men of clear heads and sound discretion, and who wielded a powerful pen, in the councils of this Society at that period. These difficulties prevented the settlement of another pastor for a considerable time.

The *Rev. Cyrus Gildersleeve* was finally chosen to succeed him. He was installed by the Presbytery of *Jersey*, March 21, 1812. On November 6th, following, the church again formally adopted the Presbyterian form of church government,\* which

the relation should be formally dissolved by the *Morris County* Presbytery, which was done the next week.—Church Records, vol. i., pp. 148–152.

\* There was some opposition to this, and a few members withdrew and went to *Caldwell*, which still adhered to the *Morris County* Presbytery. It seems, therefore, that this church was early called to the ordeal to which many of our sister churches are, unfortunately for their peace, subjected at the present time. The conflict between the two great Ecclesiastical Systems of this country, which the rashness and ambition of a few attached to each is fast bringing on in various quarters, has already been once met and settled on this field.

it had observed from the day of Mr. Jackson's dismissal, and on the 8th of the same month, elected ten ruling elders, viz.: *Joseph Crane, Joseph Davis, Ichabod Baldwin, and Israel Crane*, already Deacons, together with *David Taylor, Nathaniel Crane, Moses Dodd, John Dodd, Hiram Dodd, and Josiah Ward*, who, on the following Sabbath, were set apart to this office. Mr. Gildersleeve's pastoral relation continued until May, 1818. Both these early pastors have deceased.

The Church was again destitute of a Pastor two years. And during this interval, a large outlay was made in completing the Steeple, and in re-seating and re-flooring the entire house. The *Bell*, whose sweet tones have for more than thirty years invited you here, was a present from *Major Nathaniel Crane*, one of the original members of this church, and who subsequently left \$10,000 towards the support of the gospel in the West Village, whenever a church should be organized there.

Mr. Gildersleeve's successor was the *Rev. Gideon N. Judd*, a member of the Presbytery of Columbia, who still lives to labor in the common

vineyard. He began his labors in May, 1820, and was installed on the 9th of August following, by the *Jersey Presbytery*. On the 30th of August, 1822, there was another election of elders, and *Caleb Baldwin*, *Eleazar Baldwin* and *Zophar B. Dodd*, were chosen to that office.

Mr. Judd's ministry appears to have been signally honored of God in the conversion of souls, and in consolidating and quickening all the elements of growth and prosperity existing among you. Precious revivals were the fruit of it. Order, system and activity were given to every thing. The spirit of benevolence was awakened by him, and that simple yet efficient system matured and introduced, which has been productive of results great and blessed. He wrought on the "foundations" which God has laid in the Gospel, and by his providence. His preaching was scriptural, practical and experimental, and his pastoral labors faithful and abundant. This Church owes not a little of its character and strength to the piety, wisdom and fidelity of that beloved and now venerated Father.

He remained your pastor until April 15, 1834. His stated labors, however, ceased some months



before. Appointed Associate Secretary of the American Home Missionary Society, and wishing to make trial of its duties before accepting the office, the Rev. Ebenezer Seymour was engaged to supply the pulpit in the meanwhile. In Mr. Judd's own language, "the importance of the work to which he was appointed, the prospect of improved health, and of seeing his place immediately supplied by the settlement of Mr. Seymour," made it to appear his duty to resign his charge.

The *Rev. Ebenezer Seymour*, a member of the Presbytery of Troy, N. Y., was the fourth Pastor. A unanimous call was put into his hands on the same day that Presbytery dismissed Mr. Judd, and he was duly installed on the 13th of May, 1834. He had already been laboring for some months as a stated supply.

On the 2d of November following, *Matthias Smith*, *Bethuel Ward*, *Elias S. Crane*, and *Eliphalet Hall* were chosen Elders, and were set apart to that office on the 7th of December ensuing.

Mr. Seymour remained your Pastor until April 26, 1847. He is still one of us, filling a highly responsible and useful place, enjoying the good-will and esteem of his former people, and by his kind

and considerate course reversing the saying, that  
 “Ministers make the worst of parishioners.”

The records of this church for thirteen years furnish the proof that Mr. Seymour, while he served you in the ministry, was a highly successful servant of the Lord. The church continued to prosper and increase under him. Extensive revivals testify that God wrought with him. He wisely followed in the footsteps of his predecessor, and matured and developed the plans of usefulness which he had introduced. Your Lecture-Room and Parsonage were both built while he was your pastor, and his exertions greatly aided in their erection.

It was during his pastorate, viz., August, 1838, that our *West Bloomfield* brethren, so many of whom, with their Pastor, we are happy to greet here to-day, withdrew and built a separate altar in their own village. May they be provoked to lay such foundations as their fathers helped to lay here, and realize from them, in coming generations, results as extensive and precious! This Church dismissed for this purpose almost as many of her members as at first constituted it.

After a brief vacancy you called for your next Pastor, the *Rev. George Duffield, Jun.*, a mem-

ber of the Presbytery of Brooklyn, N. Y. He began his labors in August, 1847, and was installed November 4th, following, by the Presbytery of *Newark*. His brief ministry was also very successful. Entering on his labors with a great and somewhat divided charge, he fully "occupied" his talents, and was permitted to reap no scanty harvest. The Holy Spirit, who had so gloriously visited the people under former ministries, honored his in a similar way. A large accession was made to the church during this period.

Called to exercise his ministry in the city of Philadelphia, he resigned his charge, and was dismissed from this church December 23, 1851.

In 1848, *David Conger* and *Warren S. Baldwin* were chosen and ordained to the office of the Eldership.

My own ministry among you began in April of the ensuing year. I was installed by the Presbytery of Newark on the 10th of November following. For several years I had been a member of the Presbytery of Brooklyn, and engaged in editorial labor as the conductor of the "*National Preacher*," and of the "*Biblical Repository*." I was called here, however, from the Second Con-

gregational Church of *Milford*, Ct.,\* which I felt obliged to leave after only one year's service, for reasons connected with my health. Coming to you greatly prostrated, and having to struggle with a depressing disease, the effect of over-labor during a season of great religious interest there, and able as yet to perform but a part of the pastoral labor connected with this large parish, I am conscious of having greatly taxed your forbearance, and labored under serious disadvantages. Of my manner of living and teaching among you, you are the living witnesses. But God has not been unmindful of his promise, I feel constrained to say. These old "foundations" have not yet lost their virtue. It has been your Pastor's privilege, standing here where so many of his brethren before him have stood, and

\* It is worthy of note that a considerable portion of your ancestors came from *Milford*. The names of many of the old families in both places are the same. The First Church there was organized as early as 1639, nineteen years after the Pilgrim Fathers landed at Plymouth.

Having taken away one of *Milford's* Pastors, it was but right that you should give them one in return. And it is pleasing to know that one of your own worthy sons, the *Rev. Stephen G. Dodd*, is now happily and usefully settled in his place. It was my privilege to preach his ordination sermon there a little more than a year since. *Milford* and *Bloomfield* are bound together by many ties.

wept and taught and prayed and rejoiced, to see God's Word take effect—to see the spirit of deep solemnity and tearful interest settle down upon this Sanctuary—to see yonder Lecture-Room nearly filled with inquirers after salvation—to sit down with many of you in his Study and point you to the Saviour—to introduce not a few of you into the membership of this Church—and to see these enlarged and improved foundations laid and finished in a spirit and with a liberality worthy of your fathers' memory, and of your history.

We have now reached the limit of your pastoral *history*; all beyond this moment is conjecture and uncertainty. But whatever becomes of the existing relation, or the present incumbent, your "*foundations*" remain to you. Your Pastors die or leave you, but not their principles, not the fruits of their labors. They are vital, they abide with you; their voices are living voices, speaking out from these walls to-day; their life is a perpetuated life, to bless this people, because identified with these "*foundations*."

Let us gather into a single view the results of these several pastors' labors, so far as they appear from accessions to the Church.



There were received into communion with this Church, during the ministry of *Mr. Jackson*, eleven years, 196.

During *Mr. Gildersleeve's*, little over six years, 130.

During *Dr. Judd's*, fourteen years, 361.

During *Mr. Seymour's*, thirteen years, 275.

During *Mr. Duffield's*, four years and four months, 125.

And during *my own*, thus far, one year and nine months, 77.\*

These periods comprise just fifty years of pastoral service.

#### IV.—REVIVALS.

THIS Church has been frequently and signally favored with seasons of Revival. There have been Revivals under every Pastor, and some of them were revivals of very great power and interest. All of them were evidently Revivals of “pure religion and undefiled”—healthy, and promotive only of peace and strength—the result of God’s bless-

\* Besides these, a large number connected with our several Schools, who have been hopefully converted from time to time, have preferred to connect with their several churches at home.

ing on sound and faithful pastoral teaching and labor.

One fact in proof of this is significant, viz., that of the 1,256 members received into this church since its organization—and a very large majority of them were the fruit of Revivals—only forty-four have been expelled; and discipline has not been neglected. This is in the ratio of *one to twenty-eight* received. The miserable policy—a policy as unwise in the end as it is unchristian in principle, which is adopted by too many churches to swell their numbers, or gain proselytes—of admitting members hastily, has never been countenanced by this Church. Unusual care and caution, as the records show, have, from the first, been exercised on this point. The element of all these revivals—of this rapid growth and expansion—has been the simple Truth of the Gospel, disconnected with all novel measures and undue excitements—the Truth acting on thoroughly evangelical and tried foundations, through systematic and established agencies, and by the ordinary and Heaven-appointed means for advancing the Redeemer's Kingdom.

There have been no less than SIXTEEN DISTINCT

REVIVALS OF RELIGION since the period of Mr. Jackson's settlement. The first year of his labors was signalized by the outpoured Spirit. The Church, yet in its infancy, just started on its career, just blessed with a pastor, was visited from on high. It would appear as if nearly one hundred were hopefully converted in this first visitation of God. Many of the oldest living members of this Church were among the fruits of it. For that early day it was a "great Revival." An interesting account of it was published at the time by Mr. Jackson, in the *New York Missionary Magazine*, vol. iii. In 1808, another precious season of refreshing was enjoyed, and fifty or more, it would appear, were quickened into life.

In 1814, under Mr. Gildersleeve, there was a very thorough and extensive work of the Spirit, reviving the church and converting sinners; and again, in 1817, there was another Revival of a similar character. At least fifty, it is supposed, were born of the Spirit at each time.

The year 1820, the first of Mr. Judd's ministry, was another of God's "set times" to favor your Zion. This revival continued for nearly a year,

and extended to all parts of the congregation, and shook the church into new life; and more than one hundred were, it is believed, renewed by Divine grace. It was a thorough work, embracing all classes, and leaving permanent evidence that it was of God. "The work," says Mr. Judd, "was characterized by order, silence, deep solemnity, and pungent conviction of sin."

Again, in 1823, a portion of the Church was revived, and some souls were made alive to God.

Again, in 1825, the Spirit was poured out upon a portion of the Church, and about fifty are believed to have been born into the Kingdom.

The year 1830 was another remarkable season of interest and ingathering. In the language of Mr. Judd himself, describing it four years afterward, "the Lord appeared in the midst of this people, in the power of his glory and riches of his grace. This visit of divine mercy lasted for many months; a portion of the Church, however, seemed not to know that the Lord was among them; others were humbled and excited to importunate prayer, and great activity in the service of God. The subjects of renewing grace during this work

are believed to have been more than one hundred.”\*

As Mr. Judd’s labors began with a revival, so they were to close with a revival. In November, 1833, another work of special grace began, which continued all the following winter. “This gracious visitation from on high,” writes Mr. Judd, “was more distinguished for its sanctifying, quickening, and comforting influence upon God’s professing people, and on those who already indulged hope, but had not publicly taken his vows upon them, than by the number of conversions from the world. Of these there were thirty or thirty-five; but rarely does the Church experience a season of more delightful refreshing. The silence of the sepulchre reigned in the frequent and crowded assemblies convened for worship. Daily prayer-meetings at sunrise, or before the dawn of day, were held in different neighborhoods during the winter. Many of the members of the Church exhibited an unusual tenderness of conscience, spirit of prayer, and devotion to the service of God.” This was the winter that Mr. Sey-

\* See *Church Manual* for all the quotations from Dr. Judd.



mour mainly supplied the pulpit in the absence of Mr. Judd, although the accessions to the Church which were the fruits of this revival, were mostly made previous to Mr. J.'s dismissal.

During the winter and spring of 1837, while Mr. Seymour was your pastor, another revival of remarkable interest and power was enjoyed. The work reached and seemed to impress the entire congregation. More than one hundred souls were the hopeful subjects of that work.

During the next winter there was a pleasing revival in the *Montgomery Neighborhood*, which greatly changed the moral character of that portion of the Society. Rev. George W. Wood, now one of the Secretaries of the American Board, had charge of the pulpit for some months during this season of interest, and his labors here are held in grateful remembrance by many.

Two years after, in the winter and spring of 1840, the Holy Spirit was again signally poured out. The interest in the Church was so great that, in the Central and North part of the congregation, prayer-meetings, held before sunrise and begun in the depth of winter, and continued without interruption for five months, were held. Some-

where between seventy and one hundred is the estimated number of the converts.

In the spring of 1843 the Church was in a measure revived again, and about twenty it is thought passed from death unto life.

One general and one partial revival occurred under Mr. Duffield's ministry. The first, in 1848, a few months after his settlement, was a precious and extensive one, and fruitful in conversions. He estimated the number of converts at from seventy to seventy-five. The Church Records show an accession of fifty-six during that year, on profession of their faith, the most of whom, it is presumed, were the fruits of it.

Again, in the winter of 1850, there was special religious interest. But this time it seems to have commenced in the Schools and been chiefly confined to them, except in the *Montgomery* district, which was again specially favored. *Mr. Craighead* assisted Mr. Duffield in the work there. The gathering of a Church in that neighborhood was for awhile seriously entertained, and favored, I believe, by the pastor.

In the winter and spring of 1853, under the ministry of your present pastor, this Church was

again greatly favored. This revival occurred under the regular ministrations of the pastor. It was a silent, deep, and pungent work. In some of its features it was peculiar. It was preceded by several months of great seriousness on the part of many of the impenitent. *The work of conversion began before any part of the Church seemed stirred up.* More than two hundred different persons attended upon the meeting for inquiry, the most of whom (those who were not converted) remained more or less anxious for months. And yet the Church did not *generally* rally to the work, and consequently only a part of the abundant harvest thus prepared to our hands by the Word and Spirit of God, was gathered by us. Still we have reason to think that nearly one hundred, including those in the Schools, were savingly reached by this Divine visitation. It was really more of an "awakening" than a "revival," in its character.

This may with propriety, therefore, be called a REVIVAL CHURCH. "Precious in the sight of the Lord" have these "foundations" been. The Holy Spirit has loved to visit and to water them. About ONE THOUSAND SOULS, it is believed, have been gathered to Christ, during these harvest seasons.

These revivals have been the streams that have so oft made glad your hearts, refreshed your souls, and caused this vineyard to flourish as the garden of the Lord. They have given character and activity to all your growth.—If there is one Church on earth more than another that ought to love, and pray, and labor for Revivals of religion, it would seem that you are that Church.

Planted as this Zion is amidst these numerous Educational Institutions, which are laying the foundations of so many characters and lives, and sending forth their streams of influence all over the country—your spacious galleries almost filled from Sabbath to Sabbath with dear youth from abroad here being trained—there is a double interest attached to these Revivals, and a double responsibility devolved on those who seek to maintain these “foundations.” How disastrous on the cause of Learning—on the spirit, prosperity, and efficiency of these Schools—were a dead or corrupt Church! a community careless, immoral, and irreligious! But now they not only serve to strengthen our hands, and furnish us with hopeful material to work upon, but they themselves are made to breathe an atmosphere vital with religious life and evangelical doc-

trine ; and through their own ever-widening channels they help to spread and perpetuate these Gospel "foundations."

One feature of the Revivals among this people is somewhat peculiar, and I must say has served to modify somewhat my views of the theory of revivals, at least in one respect. I had believed—it is pretty generally believed—that sinners wrought upon deeply under a revival pressure but not converted, are thereafter less hopeful subjects than others unconverted. This *is* unquestionably true of all *spurious* excitements. But here, as a general thing, it has been different. Those awakened and interested but not gathered in, during one revival, have been the first-fruits of the next. The impressions made during one special visitation, the Spirit has kept alive until another. The seeds sown in these seasons of special labor and prayer have sprung up first and ripened, when the next harvest-time arrived. This fact shows that man cannot philosophize upon the operations of God's Spirit with any certainty. It shows also that there is Gospel truth and conviction enough all the while in the souls of many sinners, to bring them to Christ, and yet they will per-



ish, unless a *revival* courage, and revival sympathy and spirit of prayer, come to their help.

#### V.—EXPENDITURES AND BENEVOLENCE.

The original dimensions of this Edifice, as I have said, were *fifty-five* feet by *seventy*, exclusive of the Tower; as now enlarged, *fifty-five* by *eighty-four*. The Galleries are unusually broad and spacious. It will accommodate from 1,000 to 1,200 persons.

From the manner in which the house was built, the first cost of it is not known. The opinions of experienced men say about \$14,000.\* In 1819, the Steeple to the Tower was completed, and the interior refitted, at an expense of over \$4,000. And the cost of the present enlargement, refitting, improvements, and refurnishing, amounts to nearly \$9,000. Making the total cost of your sanctuary as it now stands, exclusive of repairs, about \$27,000. In addition to this, in 1840, your commodious *Brick Lecture-Room* was built, at an expense of \$2,500. And again, in 1842, an expense of \$3,500 was incurred in providing yourselves

\* Such a building of course could not be put up *now* for any such amount of money.

with a *Parsonage*, quite in keeping with the other foundations. Total cost of original outlay for buildings, about \$33,000.

While doing thus liberally for yourselves, you have not been unmindful of the claims of Christian Benevolence abroad. I cannot go into this branch of the subject as fully as I could wish. The history is full of instruction, and settles three important principles. 1. The immense advantage of systematic action, 2. Revivals quicken and increase the benevolence of the Church. 3. A wise and liberal expenditure in laying the foundations at home, is the surest way to meet the demands from abroad.

Previous to the adoption of your present efficient *system* in 1832, little, comparatively, was done. Some Societies were organized, and occasional efforts made to sustain them. The first was the *Bible Society*, in 1817, the year after the American Bible Society was formed. This lasted eight years, and besides expending considerable sums for Bibles and Testaments for distribution in the township, made several donations to the Parent Society, the largest of which was \$50. In 1829 a new interest was awakened in behalf of the

Bible, and \$75 were given, which was about the average annual gift until 1832.

The first *Missionary* organization was the *Female Mite Society*, which contributed from \$50 to \$80, annually, to the American Board, until 1825, when a Male and a Female Foreign Missionary Association were formed, whose aggregate annual gifts, until 1832, were not much over \$100. In 1829 the *Bloomfield Juvenile Tract Society* was formed, which raised, the four years it existed, \$244. Beginning with 1826, the total sum raised yearly for Benevolence abroad, down to 1832, so far as can be ascertained, averaged only about \$182.

At the close of the year 1832, the Plan of benevolent operations now in force, was adopted by the congregation, and has been ever since rigidly adhered to, with most happy results. The plan was then new and untried. But experience had taught the inefficiency of the former system. Experience has also taught us, in the workings of this plan, for more than twenty years, the value and power of an established system, simple in its machinery, and bringing the great subject of Benevolence, in some of its relations, before all

the people monthly on the Sabbath. The total amount of the first year was \$502, more than twice that of the previous year. The *average* amount reported by the Board of Benevolence for the next *fourteen years* — although during this period the West Bloomfield brethren withdrew, and great commercial distress was everywhere experienced, and \$6,000 paid for the Lecture-Room and Parsonage—was \$609. From 1847 on to the present, there has been a marked advance. The sum, in 1848, was \$712 ; in 1849, \$1,039 ; in 1850, \$1,089 ; in 1851, \$1,291 ; in 1852, \$1,614 ; and the present year, \$1,655.

These sums do not embrace the direct contributions of individuals, nor of the several Schools attached to the congregation. These, if added, would greatly swell the aggregate.\* The total sum thus reported through the Board of Benevolence since January, 1833, is \$16,434.

We must admit, from this condensed and imperfect review, that the system works well. These figures, considering your comparative pecuniary means, show that your *reputation* for liberality is

\* Our contributions for the last year exceeded \$2,000, adding what the Schools gave,

not wholly groundless. You could not have given away so much and thrived under it, had you not laid such generous foundations at home. And now that you have expended so much more to enlarge and improve them, I shall confidently look for a proportionate increase in your liberality ; and it will be forthcoming, unless I have falsified your history.\*

## VI. MINISTERS AND MISSIONARIES.

This church has borne a liberal part in furnishing a pious and educated *Ministry*. At an early period a deep interest was felt in the Education Cause, especially in reference to the Christian Ministry ; and great exertions and sacrifices have been made, particularly by some of the prominent men in this Church in its behalf, as the history of the "BLOOMFIELD ACADEMY" for a long course of years testifies.† Comparatively a large number of the children and converts of this Church have

\* Since this date we have made our annual collection for the *Home Missionary Society*, amounting to \$260, which is an advance of more than 50 per cent. on any previous one ; and for the *Education Cause* \$164, an advance of nearly 100 per cent.

† This Academy has done good service to the cause of ministerial education. It was built in 1809—a large and stately brick



gone forth into the world to preach the Gospel. Most of these are still living, some of them at a very advanced age ; and of none of them, so far

edifice—at a very heavy expense. It has helped to educate a great number of young men for the ministry. In the palmy days of the Education Society, it was under their control, and from 25 to 30 beneficiaries were constantly sustained in connection with it. For several years while Rev. Amzi Armstrong, D.D., had the charge of it, nearly or quite an equal number of candidates for the ministry was enrolled among its students. Not a few ministers received the most of their education here, both collegiate and theological. It was in its best days substantially a “School of the Prophets.” The late excellent *William J. Armstrong*, D. D., with others scarcely less useful, studied divinity here, under the direction of his father, assisting him meanwhile in the Academy. Many of these pious students, too, were directly assisted while studying here, in the way of board, and otherwise, by the liberality of numerous Christian families.

Notwithstanding the loss of the original stock, in the day of trial when the building had to be sold, there were individuals here, animated by a noble Christian spirit, who secured it for the interest for which it was at first reared, and then for a nominal sum, \$1500 of which were raised by subscription in Bloomfield, made it over to the Education Society. And when the embarrassments of that Society and other causes, after years of very successful operation, rendered its sale again necessary, a few individuals by their liberality saved it once more to the cause of sound Christian education, when liberal offers too were made from other sources. So that, to say nothing of the enterprise and liberality which have been put forth in connection with your other noble Educational Establishments, Bloomfield has early and constantly shown a high appreciation of the cause of Christian Education. Few places, of its size and wealth, I apprehend, have done as much in this way.

Many years ago a benevolent member of this Church also gave

as my knowledge extends, have you reason to be ashamed.\*

A Revival Church must also be a *Missionary* Church. And I bless God that you are bound to the great work of Missions by living ties of affection, and by tender memories of past sacrifices, as well as by religious duty. As early as 1820 a

\$1000 as a permanent fund to assist in educating pious young men for the ministry, in connection with the Bloomfield Academy. This fund is still good and available, although at present we have no beneficiary to enjoy it. Several have already been helped into the ministry by it.

\* I had not the time for a thorough investigation on this point. There are enrolled on the Records of the Bloomfield Church, the names of nearly fifty, who are known to have entered the ministry. A portion of these were from abroad, who came to reside here, having already made a profession, or to receive their education at the Bloomfield Academy. The following persons, however, (and doubtless the list is far from being complete,) may with strict propriety be called the children of this Church, and with one or two exceptions, made a profession of religion in connection with it, viz. :

Stephen Dodd,	Daniel Crane,
Enos A. Osborn,	Noah Crane,
Michael Osborn,	Stephen D. Ward,
George D. Armstrong,	James Adams,
Samuel L. Tuttle,	Oliver Crane,
Thomas S. Ward,	Marcus Crane,
John Ward,	Stephen G. Dodd,
Joseph Vance,	Edward M. Dodd,
Frederick F. Judd,	Caleb C. Baldwin,
William S. Leavitt,	Phillip Karbach.

female missionary went from you to the Osage Indians. And since then, six more have gone to the heathen, making in all seven—four male and three female missionaries, all but two of whom I believe are still living.\*

Six or seven of our members are, at the present time, pursuing their studies with the ministry in view, and one of them at least the missionary work.

## VII. INDIRECT FRUITS.

The influence of this Church on this entire community can never be fully told. The Past and the Future, to the end of time, will owe it a debt which can never be paid. For more than fifty years it has stood here *alone*, cultivating, unaided by any sister church,† this beautiful valley—first

\*The following are the names, viz. :

Miss Mary Weller, to the Osage Indians, in 1820.

Rev. Nathaniel M. Crane, to India, 1836.

Mrs. Morrison, (Anna Maria Ward,) to India, 1837.

Rev. Caleb C. Baldwin,

Mrs. Baldwin, (Harriet F. Fairchild,) } to China, 1847.

Rev. Oliver Crane, to the Armenians, in 1849.

Rev. Edward M. Dodd, to the Jews of Thessalonica, in 1849.

† Recently a *Baptist* Church was organized, and the *Methodists* are now building a church edifice.

and chief among the means of your prosperity—the ornament of your attractive village—and sending out its intelligent and stable piety, and its sanctified and systematized influences over all this community. It early gave a decided religious character to the place, and it has maintained it until now. It has given a high tone to public morals. It has nursed and developed the elements of a steady and permanent prosperity. It has given you a reputation abroad for order, sobriety, intelligence, and social virtue, which few rural towns so contiguous to the great Centre of corruption, can boast of. It has made Bloomfield really one of the most desirable places I know of, without meaning to flatter you, for Christian Parents to send their children to for their education, away from temptation, and under strong moral and religious influences.

Liberal as your expenditures have been, you have already been repaid in this world a hundred-fold. How many of your children it has kept from ruin; what an amount of ignorance, pauperism, crime, and taxes it has prevented; what enhanced value it has given to property; what peace, quiet and thrift shed over your families, none but God

can fully estimate. Such foundations as yours are, are *worth* a great deal more than they *cost*, to any people.

Add to these fruits the *direct* results—the souls converted—the souls quickened and trained for heaven—the souls comforted and helped on their weary way towards a better land—the seed sown in the minds of the thousands of youth from abroad, and others, through the agency of this Church—the ministers and missionaries it has aided to furnish—and the money it has given to spread the Gospel in the earth, and you may well rejoice to-day with a holy rejoicing, and wet these old and blessed foundations with tears of heart-felt gratitude and renewed dedication.

#### VIII. YOUR PRESENT POSITION.

A past kind Providence has conducted you to a strong, elevated, and most responsible position. If your fathers, in their infancy and feebleness, could accomplish so much, with their spirit of piety and consecration, and their activity and self-sacrifice, what might *you* not do, now that you have waxed strong, and reached the period of matured and virtuous manhood? Save a few petty



jealousies and strifes, which are unworthy of such a history and people, all these elements are at peace. Unembarrassed by debt—with one of the most beautiful, durable, and commodious temples in the State, this day to be re-dedicated—with the largest membership of any Church of our order in this region—with augmented and augmenting resources—with the prospect of an increased population—with the example and memories of the Past to stimulate—and above all with the strong arm of Jehovah as your hope, and the Holy Spirit for your salvation, degenerate and unfaithful shall we prove ourselves, if we seize not upon our advantage, and make the Future bright and rich with the fruit of our labor.

Oh! there comes down upon our minds and consciences to-day the weight of a great and anxious question. Shall we henceforth *sustain* the vigor and life of these foundations? Shall we rally again strong in the place hallowed by such memories, and the birth-place of so many saints now in glory, and to which turn the thoughts of many a weary son and daughter toiling on other foundations, and in far-off heathen lands, and here give to the God of the Abrahamic covenant the

homage of true and undivided hearts, and a service unstinted and untiring?

A *new* chapter is begun in your public history this day. What results shall it chronicle? Shall it be a book of "Lamentations," the materials of which some future weeping Jeremiah shall dig up out of the ruins of all this prosperity and hope which we have dwelt upon to-day; or shall it be a record embalmed in the grateful memories of thousands of future converts, rising up to call you blessed, and a record rejoiced over in heaven by the united throng of redeemed ones here born for heaven?

#### IX. CLOSING REMARKS.

I cannot close this Discourse, already greatly extended, without touching upon two or three of the many *lessons* which this review has unfolded to us. We see that—

1. *Church relations are a matter of no small importance to us and to our children.* There is a sentiment extensively prevalent among Christian people, that in choosing a place of public worship and church privileges, the main points to be settled are: "Is the minister the man of our

choice? Is the Gospel preached and believed there? Are the church members pious and good people?" But there are other points quite as essential. "What 'foundations' have been laid? What system of doctrine and of government is recognized? What is the spirit, the manner of life, the settled policy, maintained by it? Is it based on the broad, vital, fundamental principles of Christianity, or on some ecclesiastical dogma, or rite, or denominational peculiarity? What has been its history? What rational hope is there of its infusing the *real life of Christianity* into the soul, and of wisely and intelligently, indoctrinating and guiding us, and our children, and children's children, into the right way?" It is not, after all, so much the *minister*, who may die or leave to-morrow, as it is the stable and continued "foundations,"—the moulding power of the System of faith and ecclesiastical life which they put themselves under, that forms the religious views and character of our worshippers.

With the History of this Church before your minds, I feel warranted in saying to any who may be without a home in the Sanctuary, "Come with us, and we will do thee good?" Our foun-

dations, as we believe, are the essential doctrines of the evangelical system. They are broad, solid, Christian, and vital with the savor of godliness, and the spirit of revivals, and sanctified intelligence and influence. The workings and results, and the smiles of Providence, for more than half a century past, are this Church's pledges, with God's promises, for the future. They are tried and permanent foundations, which righteous men have laid, and by which God has wrought such wonders for this people.

Intimately connected with this, is the idea of a *home*, a right, an interest, in the house of God. There is moral power in such an investment. It is a good thing to identify one's name and property and example with such foundations. It strengthens attachment to them. It seems to give permanency to one's religious hopes and interests. It is a blessed thing, often, for our children to know that their parents made such a provision for their spiritual good. For one, I shall not be willing to be put off with only "the minister's seat." I want a home of my *own* here, for my family, come over me what changes there may. The Church is the emblem of *Heaven*. And who would not

have a seat *there* for himself and his gathered family? All without is change, decay, disquiet, storm; but this is the soul's earthly "*rest*," where Hope drops her fastenings, and waits in peace for immortal day.

2. This review furnishes *affecting evidence of God's Covenant faithfulness*. The Covenant which underlies the Church of God on earth, was made with Abraham as the head and representative of his "household." This "*household*" feature is one of the peculiar and marked features of that "everlasting Covenant," (Gen. xvii. ;) and constant reference is made to it, both in the Old Testament and in the New. This Covenant was in accordance with that Law of Providence which had made the Family Constitution the sole agency in originally planting and in perpetuating the true religion in the world until that period. It was also in harmony with that Divine purpose which now chose one Family from among mankind as the Covenant Head and Type of the universal family of believers. Any construction of that Covenant, therefore, which destroys this "*household*" feature of it, and makes it strictly and only *individual* in



its character, is false, and takes away one of the corner-stones of the Christian fabric.

That Covenant embraces our *children*, "the seed" of the righteous, in its special provisions and graces. We are encouraged by its promises and relations to expect and labor for their conversion. And the Records of this Church testify, with a voice which cannot deceive, that God has had "respect unto his Covenant." Instead of the fathers he has raised up the children. (Ps. xlv. 16.) Saving grace has here operated mainly along the line of a righteous seed, and of sealing ordinances.

Take one fact: *Of the 895 members received into this Church on profession, 716 were baptized in infancy or childhood, on the faith of their parents—exactly four-fifths of the whole number!* This is a most significant and instructive item of your history. In the face of such a fact, in what light must we view the ridicule often cast on "infant baptism," and the reasonings urged against it? Would the God of truth have put such marked honor upon parental faith and consecration during all this period, if the arrangement was not a Scriptural one, based on the Covenant made with our father Abraham, and transmitted through the

Jewish Church into the Christian Church? "Let God be true"—let his Providence be believed, though it make "every man a liar," (Rom. iii. 4,) and falsify our most confident reasonings, and knock away our foundations.

Finally. *This review shows us in a strong light the value and power of associated influence.* This is another of the great laws of Providence. No matter what moral or religious elements exist in a community, they are not made effective for extensive and permanent good unless combined. Such is the strength of sin in the world; by such united and compact agencies is it upheld and spread; such a vital organic life has it come to possess, that the feeble blows of a single arm are not felt; individual influence alone cannot cope with it with any rational hope of success. The righteous must unite their strength. The separate stones of truth and piety must be brought together and laid down in broad and massive foundations, and laid one upon another.

It is on the principle of *associated influence* that God has founded the three radical Agencies for good which he has established and perpetuated on

earth, the Family, the State and the Church. Had your fathers wrought here *singly*, what could they have done? Their efficiency, the power of their influence, lay in union—in concert of action—in building over against each other's "foundations." Thus they built up here the Kingdom of God. Thus one generation joins on to another, like the links of an endless chain—the life of individuals, and families, and ages, blending into one continuous line of power, and that power all the while increasing, and perpetuating itself, by the laws of moral development and growth.

Brethren; I invite you to-day to plant your feet anew on these blessed foundations. Gird yourselves for another race. More than fifty years of memorable scenes and triumphs are looking down upon you from the heights of your favored Zion. Fill your minds with the stirring facts of your history. Baptize your souls with the spirit of it. Prove yourselves equal to the duty which it lays upon you.

There is the power of an ever-expanding and augmenting life in these old "foundations." Every one of these sixteen past revivals has helped to give

vitality and breadth to them. The prayers and tears of your sainted dead are their memorials before God. May the Spirit of the Highest, who has so often deigned to honor these walls with his gracious presence, renew and multiply his memorable triumphs, until the converts to righteousness here shall outnumber the stones in your earthly temple ! Here let the voice of Eternal Truth speak to dying sinners in the name of Jesus Christ ; and, responsive to its appeals, let streams of penitence here flow while there are sins on earth to be forgiven ; and streams of life here go forth to make glad the earth while there are moral wildernesses to be reclaimed. And when the great day of Jubilee has come, and Christ's redeemed ones have all been gathered home to glory, let the builders of these "foundations," gathering round them all who have wrought upon them, and all who have been won to life by means of them, say with exulting joy : *"Behold, we, and the children multitudinous, whom God hath given us."* Amen.

## Appendix.

---

[I HAVE taken the liberty to append, in order to preserve it, a part of a MS. History of Bloomfield, prepared by the REV. STEPHEN DODD, of East Haven, Conn., who has shown a highly commendable zeal in seeking out and recording matters of interest connected with your early history. I give only that part of it which is directly connected with your parish and church matters.—J. M. S.]

### LOCAL NAMES.

It had been the practice for many years to use the word *Wardsession*, supposing that it was derived from some person or family by the name of *Ward*. But this was a palpable mistake. The real name was of Indian origin. *Watssessing*, *Watsession*, written in both forms in the ancient records of Newark; but the first is doubtless the correct spelling. It was first used with reference to the *School-house Hill* and the adjacent Plains, as formerly named. Thus the ancient deeds of our ancestor, Daniel Dodd, and his brother, Samuel Dodd, the grandfather of the late Aaron Dodd, mention *Watssessing Hill*, *Watssessing Plains*, as also some other records. And, were I a resident of Bloomfield, I would use my influence to have the old Indian name revived—*Watssessing Hill*, *School-house*, &c. The neighborhood north of the Meeting-house was once called Crab Orchard, from the crab-apple trees which were standing there in the time of the first settlers. The young men tried to introduce the name Hopewell, but did not succeed.

Crane Town was a name early given to that tract under the mountain, settled by the *Crane families* from Newark. The two first were brothers, Azariah and Nathaniel. Azariah, the grandfather of Aaron and my



mother, lived about where Elias B. Crane resided ; the brother of Azariah, and father of William and Noah, lived where Major Crane died.

Under these circumstances, our fathers thought it expedient to attempt to introduce some general name to apply to all the ground covered by the proposed Ecclesiastical Congregation. For this purpose they held several meetings for consultation, which resulted as follows.

In the *Sentinel of Freedom*, of Dec. 7, 1796, I find the following notices :

“At a numerous meeting of the Congregation of Ward-session, Oct. 13, 1796; Joseph Davis, Esq., in the Chair ;

“It appearing that, agreeably to a resolution of a meeting held the 10th inst., advertisements have been set up in three of the most public places within the bounds of the Congregation, notifying the objects of the present meeting ; the members proceeded to choose a name by which the society should be distinguished, when it appeared that the name of BLOOMFIELD had a large majority of votes.

“Extract from the minutes.

ISAAC W. CRANE, Secretary.”

“At a meeting of the Trustees of the Ward-session Congregation, Oct. 26, 1796 ;

“Agreeably to a resolution of the Congregation, the Trustees, having met this day, do assume to themselves the name and title of *The Trustees of the Presbyterian Society of Bloomfield*.

“Extract from the minutes.

ISAAC DODD, President.”

To the preceding I will add, from memory, in which I may be incorrect, that Isaac Watts Crane being acquainted with Gen. Bloomfield of Burlington, a man of wealth, and having no children, thought it might be policy to take his name and engage his generosity towards this child of adoption. And, as it will appear in the sequel, the plan produced some good fruit. This plan was car-

ried out by giving Gen. Bloomfield suitable notice of what had been done respecting the adoption of his name, accompanied with a present of a barrel of fine cider, the produce of *Bloomfield*. This plan also drew from him the promise of a visit, as will appear presently.

#### THE CORNER-STONE.

I left home, to enter *Union College*, Sep. 12, 1796. At that date nothing had been done at the Meeting-house. The ground, even, had not been broken.—I have often regretted the mistake made in placing the date, 1796, on the *slab* over the door; by what authority I know not. The history of that transaction, so far as recollection serves me, is, in substance, as follows: The *quarry-men* who had supplied a certain stone-cutter's shop in New York with a large quantity of principal stone, solicited him (the name I have lost, unless it was Lindsey & Knox) for a marble *slab* to place in the *niche* prepared for that purpose, with a suitable engraving, which he agreed to do. It was prepared at the shop in New York, and two workmen came over with it and put it in its place. It is my impression that the *slab* was a *donation* from the New York shop.

Having done this, the workmen engaged in dressing and laying the two platforms at the middle and west doors. I saw them more than once at the work, and I think it was done in the year 1800 or 1801. And the history of those capital stones is this: They were quarried in the Harrison quarry, the two being one stone, and when got out measured 19 by 7 feet, or thereabouts. I write from memory. It was designed to be laid whole in front of the *steeple*. They slung it under a long wagon, but the timbers bending under the weight after moving a little way with it, the stone dragged on the ground. They had to stop; and, in letting down one end, in order to get a new purchase and raise the stone higher, it broke with its own weight. They then slung the parts under two wagons, and brought them safely to the place for dressing.

Respecting the date, 1796, I remark: That it was in contemplation to erect a plain wooden house, and which was called a temporary building, till they became able to erect a more durable house. For this purpose the joiners went to Springfield and examined the Meeting-house in that place, and returned with the conclusion to advise the Society to build one somewhat similar to it. And accordingly the trench was opened for the foundation, about three or four rods from the south-west corner of the present house. And my uncle, Jairus Dodd, went to work in the making of the sashes for the windows—a pile of these I saw in my grandfather's old barn. He removed west of Utica in Oct., 1796. But Simeon Baldwin and a few others remonstrated against this plan, saying this would be a permanent temporary house until it rotted down. Mr. Baldwin, especially, said, I shall do nothing for this house; for, as I have no children, I want to place my property in a more durable house, which may do good to future generations. And hence they came to the harmonious and wise conclusion, to erect the present stone temple. These matters occurred in the year 1796; and from these circumstances originated (I conjecture) the date on the *slab*, 1796.

In addition to the above, I remark, that the stone for the house was got from the quarry of David Morris, and from that now partly covered by the water of D. Bromley's saw-mill pond. There was an old stone grist-mill standing on the ground where Vandyke's chocolate-mill was erected; the proprietors of that gave it to the Society for the use of their building. The stone was removed accordingly, and the roof was made use of for a lime and mortar house; and when the masonry was done, it was sold, with the other materials left, at auction, and now constitutes the rafters and gable-ends of Aaron Pierson's barn.

#### LAYING OF THE CORNER-STONE.

In the spring of 1797, the work was commenced in earnest. Materials were collected, the trench was dug

for the foundation, and the dimensions of the walls given out. But when the work began, the masons were directed, privately, to crowd the foundation to the outside of the trench, which was large, and thus some addition was gained to the size of the building, as first contemplated ; for with some the cry was, The house will be too large—we shall never be able to fill it—we can never finish it, nor pay for it. Were these predictions verified ?

Well, according to modern fashion, (of Free Mason origin,) a *corner-stone* must be laid with religious ceremonies, by one of the pastors of that congregation. This, was Dr. McWhorter, (a Free Mason, too ; though, I suppose, none of the people thought of that, for I believe there was not a Free Mason in all the congregation.) This transaction took place on Monday, May 8th, 1797. I happen to have some old papers in my trunk that are my guide. The first Commencement of Union College took place the first Wednesday in May, being the 3d day of the month, '97. On Thursday I paid money on account, the receipt for which is dated May 4 ; I took ship at Albany next day, and arriving on the Monday following at home, about midday, found the family preparing to go to the laying of the *corner-stone*. Being fatigued with my journey, I did not go. I have also found in a memorandum-book of a dear friend, now deceased, this entry for the year 1797, viz : " May 8th : Monday, pleasant—wind westerly. I went to Bloomfield, to the laying of the *corner-stone* of the new *Meeting-house*." With whom and family, that same evening, I had conversation on the transactions of the day.

The work was regularly commenced a few days after this ceremony, as appears from a notice in the *Sentinel* of June 14, 1797, as follows :

"COMMUNICATION FROM BLOOMFIELD.—The head workmen, mechanics and laborers, employed at Bloomfield Meeting-house, take this public way of expressing their acknowledgments to Deacon Morris and Mrs. Morris,



for their polite and agreeable repast of cake and cider which they gratuitously afforded to them (who were 40 in number) at the laying of the *corner-stone* of the said building, and cannot refrain from expressing a hope that this new method of laying *corner-stones* may be adopted on all similar occasions. The building goes on rapidly."

I do not know, or recollect, to what particular transaction this refers. I suppose it refers to the laying of the first course of *ashlers*. But I remember that when they were ready to lay the *water-table*, boss King got the first stone ready on the *south-west corner*. In the meantime, they had despatched a messenger to Col. Cadmus, requesting his presence and aid in laying this *first corner-stone* of the *water-table*. He was animated—walked off with speed, and was there presently. The stone was placed in due order; a hammer was placed in his hand, and he performed the service, and laid down on it a silver dollar. I saw the dollar, and heard it ring—it was *grog-money*. Returning to college a few days after, I saw no more of the building till October of that year; when the main rafters having been raised, they were filling up the spaces and preparing to put on the shingles; and having put on the roof, the work was suspended.

It may not be useless to remark that, in order to raise the heavy timbers of the roof with safety, and have a proper stage for the plastering of the arch, a complete floor was laid all over the building, level with the top of the side walls; and when the raising was over, tables were spread thereon, and men, women, and children marched up the gangway and took dinner on the top of the walls of the house.

The Trustees of this year, 1797, were Samuel Ward, Ephraim Morris, Oliver Crane, and Joseph Davis. The Managers of the building were Simeon Baldwin, Nathaniel Crane, and Joseph Davis—all dead! The head workmen were Aury King, of the masons; Samuel Ward, architect. But David James, of Newark, having



already a draught of the house, was soon employed, who continued in superintendence till the house was finished.—Rev. Calvin White was employed about a year, as a supply; about which time it was discovered that he was preparing to take orders in the Prelatical Church, and was discharged. He sunk in the estimation of Christians, and of the community generally; for, at the very time he was employed at B., his name was on the New York Prelate's Register, as a candidate for his ordination. He spent several years in that connection, and then, I think, about thirty years since, he avowed his conversion to Popery. He now resides in Derby, a hoary-headed papist.

I now return a little back to notice another transaction of considerable importance, taken from the *Sentinel* of July 12, 1797.

“COMMUNICATION FROM BLOOMFIELD.—On Thursday, the 6th inst., Maj. Gen. Bloomfield and his lady made a visit to the Society of Bloomfield. They were escorted from Orange by Lieut. Baldwin's (Jesse?) division of cavalry, and other gentlemen, to the house of Joseph Davis, Esq., where they were received by a numerous concourse of people belonging to the Society. A procession was then formed in the following order:

“The farmers, headed by Col. Cadmus and Mr. Timothy Ward; the masons and laborers; the trustees and managers; the venerable clergy; Gen. Bloomfield and suite; the battalion officers; Lieut. Baldwin's division of horsemen; forty young ladies uniformly dressed in *white*, their heads neatly ornamented with *turbans* and *corona hedera*, crowned with ivy, besides two hundred young children belonging to the schools of Bloomfield; and in the rear of the whole, Capt. Crane's elegant company of infantry, giving the procession a dignified appearance. The procession being thus formed, proceeded to the new stone church and from thence to a large bower, prepared for the occasion, where a prayer was made by the Rev. Mr. White, adapted to the occasion; and anthems were

sung by forty young ladies, uniformly dressed in white. Gen. Bloomfield, from an eminence, addressed the assembly, recommending the virtues of patriotism and of political and Christian union. An answer was returned by Mr. Watts Crane in behalf of the Society, reëchoing the same sentiments. Before Gen. Bloomfield left the place, he presented the Society with the very liberal donation of \$140, for the purpose of assisting them in building their new church; and made provision for adding 100 volumes to the Bloomfield Library. Mrs. Bloomfield presented them with a very elegant gilt Bible."

[For an interesting account of "the providential efficacy of the \$140 donation from General Bloomfield," which Mr. Dodd has given here, see note on p. 58.

J. M. S.]

In the summer of 1799 we held our meetings in the house, before the windows were in or the floors were laid. Pride had not then forbidden our assembling in such a humble style. And as we had supplies for preaching only a part of the time, worship was conducted by the officers of the church, and I read the sermons; and we had precious seasons, for we had the presence of the Lord. The plastering was done that year, I think: the rubbish was cleared out, and the windows being put in, we could meet more comfortably, especially after the floors were laid; so that the house, in the course of the year 1800, was furnished with slips, pews, &c.

Another incidental anecdote may be mentioned, for the purpose of showing the youth and children how some things were done in a small way, with a little personal enterprise. In the fall of 1800 the pulpit was built; and when nearly ready for use, David Pierson being at my father's in the evening, we all entered into conversation about it. And the question came up, "How shall the pulpit be dressed, and by what means?" I took pen in hand, and wrote three subscriptions to be circulated next day. The next morning I sent one to Stephen

Fordham, the second to Nathaniel Bruen, and with the third I started myself—a snowy day—and went through the north section of the Society, as far as Ephraim Cocke-fair's, and then by Newtown home. That evening, or the following, Mr. Fordham called upon me to compare the results, and to consult what further should be done. We had collected over \$30. I find, by a receipt he gave me that evening, that I had collected \$15.40. It was then concluded that Mr. F. should go the next day to New York, and purchase damask silk for the pulpit. He accordingly went to New York, and searched the dry goods shops, but could not find the article. Finally, he was informed that a certain ancient lady had a gown of that description, and she might probably be persuaded to sell it for that object. He was introduced; made a bargain; and paid \$30 for the gown, done up in the highest style of ancient days. Mr. Fordham mounted his horse with his prize and returned. In a few days the ladies sufficiently skilled in such work convened; the gown was carefully demolished, and was found to contain enough cloth for two dresses for the pulpit. My wife, being skilled in such work, took charge of it, and all assisting, the pulpit was handsomely dressed, and the Bible and Psalm-book laid in order upon it.

The first school-house was erected on the hill nearly a hundred years ago; it was enlarged at the east end while I went to school there.

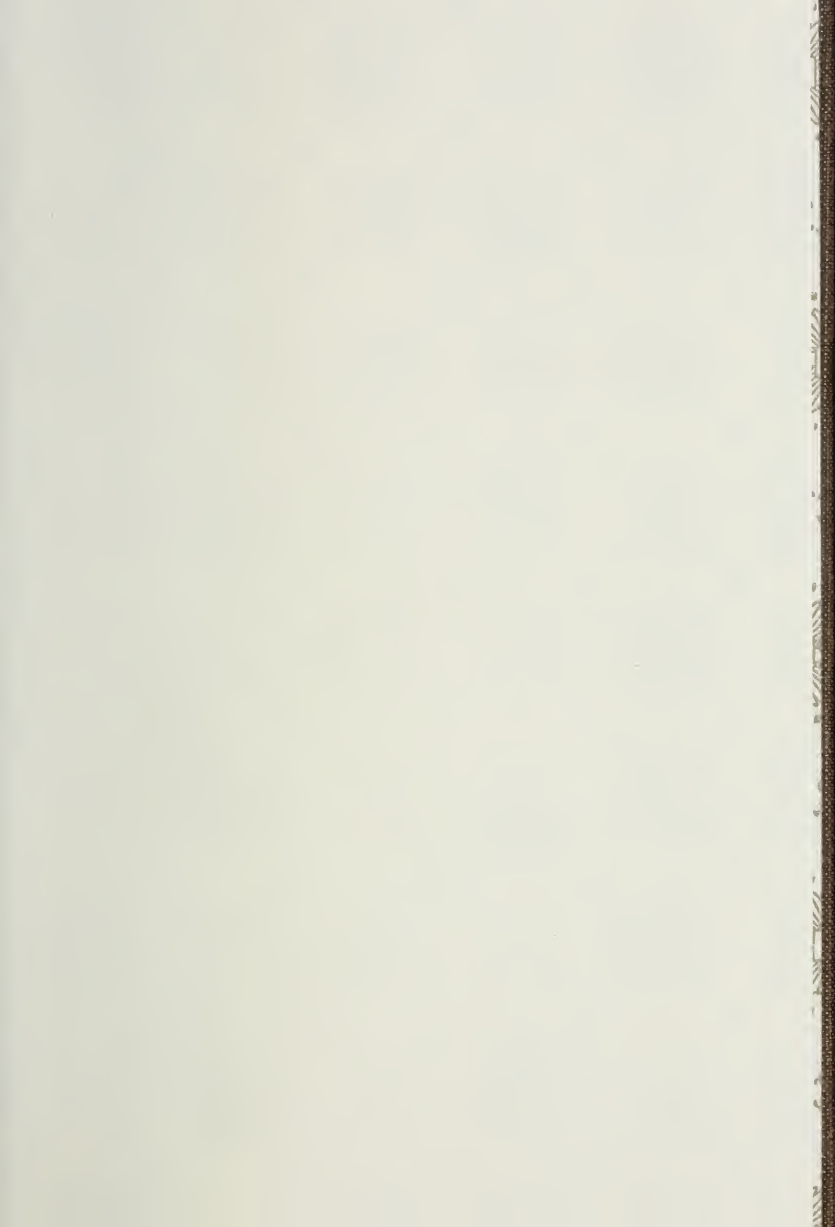
The school by the Meeting-house was established about the same time. A house built by Daniel Dodd, I think, son of Thomas, which stood on the little hill east of the grist-mill on Branch Brook, was drawn up whole and fitted for a school-house, and was afterwards burnt. There, a multitude of children were educated, and there, in 1785 or 6, and in 1800, I saw and heard and remember God's mighty works of grace. STEPHEN DODD.

EAST HAVEN, CT., Feb. 9, 1846.











Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: May 2006

**Preservation Technologies**  
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive  
Cranberry Township, PA 16066  
(724) 779-2111



**MAR 82**

N. MANCHESTER,  
INDIANA 46962





LIBRARY OF CONGRESS



0 017 578 374 A